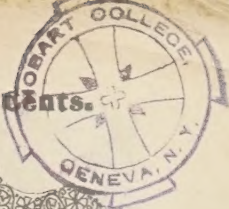


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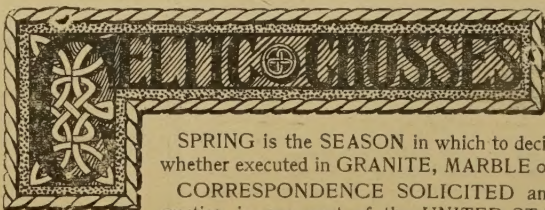


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Editorials and Comments.

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With which are united "The American Churchman," and "Catholic Champion."

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AD CLERUM.

"Tu te in omnibus exhibe cogitans te omnium servum, nec tibi, sed cunctis genitum te vivere credas; datum indoctis doctorem, consolatorem pauperum, solatium oppressorum, patrem orphanorum, defensorem viduarum, et omnibus debitorum."—*Pet. Bless., de Inst. Epis. c. 4.*

"Nec sic quisque debet esse otiosus, ut in eodem otis utilitatem non cogitet proximi; nec sic actuosus, ut contemplationem non requirat Dei: Otium sanctum quaerit charitas veritatis; negotium justum suscipit necessitas charitatis."—*St. Aug., de Civ., Dei, lib. vii.*

"Non est satis nobis ad salutem, quod virtuose ipsi vivamus, sed oportet aliorum salutem reipsa desiderare, cum neque nos recte vivamus, neque alios hortemur, quid respondemus?"—*St. Jo. Chrys., hom. LX. in c. 18 S. Matt.*

"In omni opportunitate ferventi animo debes laborare, insudare, eniti, ut per orationem, sacrificium, verbi Dei prae-dicationem, poenitentiae ministerium, sacramentorum dispensationem, bona exempla; exhortando, monendo, stimulando, benefaciendo, per mansuetudinem, per correptionem, per omnem modum, regnum Dei dilates, servosque Domini multi-plices."—*Quid Auct.*

IN THE long history of this planet, and of our race upon it, there have been two preëminent events, two marvellous arrivals. They were near together, within the compass of half a century. They were distinct, yet closely related. One was the Coming of the Eternal Word on Lady Day. The other was the Coming of the Holy Ghost on Pentecost. In the Gospel for Whitsunday our Lord speaks of both these Comings. He tells us of "the Father which sent Me." He promises that "the Father will send" "the Comforter which is the Holy Ghost." The Epistle shows us the fulfilment of the promise.

In the one Coming, at Nazareth, our manhood was taken into God. In the other Coming, in the Upper Room at Jerusalem, God came to dwell in men—"and shall be in you."

But there can be no division in the one God. The Word was made Flesh by the overshadowing of the Holy Ghost. And, in the Coming of the "Spirit of Truth," as "another Comforter," our Lord comes again. He says, as He promises us the Spirit, "I will not leave you comfortless (literally *orphans*), I will come to you."

The Holy Ghost came to a company of people ("they were all with one accord in one place") and made them one Body, the Holy Catholic Church. It is in the unity of this Body that we can ask confidently for the "light" of the Holy Spirit, for a "right judgment in all things, and that we may rejoice in His holy comfort."

"Come, Holy Ghost, our souls inspire." †

WE MUST all be sad sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness; the shadowed house of mourning; the shadowed life from which the sunlight has gone. But fear not! it is the shadow of God's hand.—*Selected.*

THE BACKWARDNESS OF INTELLECTUAL LIBERTY.

WE VENTURE to assert that the popular ideas of Intellectual Liberty are more than a century behind those pertaining to Political Liberty.

It is a commonplace to show that political liberty advanced in human history far more rapidly than did intellectual liberty. The magnificent victory which gave *Magna Charta* to the Anglo-Norman carried with it no guarantee of liberty of thought—or of conscience. The mediaeval refinement of theological precision left little opportunity for open intellectual speculation. The revolt against authority unwisely wielded, which we term the Reformation, was no campaign in the interest of liberty of conscience. Papist, Puritan, and Anglican Churchman alike gained supremacy in England, and alike utilized that supremacy by a more or less rigid persecution of the other parties. Puritan refugees settled upon New England soil that they might worship God according to the dictates of their own consciences; but woe to the man whose conscience did not dictate to him to worship as did the Puritans themselves.

The recital of these facts is altogether commonplace. What, however, seems altogether unappreciated is that to-day we are still just about a century and a half behind in our conceptions of intellectual liberty, as compared with our achievements in political liberty. In other words, the common conception of intellectual liberty to-day may be compared with the French Revolution conception of political liberty.

THE CHIEF CHARACTERISTIC of the eighteenth century was the development of liberty. England wrestled with the weakness and incompetency of her Hanoverian dynasty, with the net result that the people assumed the government which the Crown was too weak to administer. At home the revolution was, in time, successfully accomplished; but in the American colonies the rule of the people was accomplished only by the rupture of the looser bonds which knit them to the British Crown.

If Frederick the Great does not stand in history as a prophet of liberty, he at least paved the way for the liberties of the German people which rapidly succeeded to the earlier despotisms of the day. In France the eighteenth century idea is seen at its climax. Liberty meant death to him who could not conform to liberty. Liberty meant license to invade the personal liberties of the minority. In short, liberty meant anarchy, and the reign of liberty meant the legalization of a despotic anarchy.

Of course it was inevitable that the first duty of the nineteenth century was to patch up the failures which the movement toward liberty in the century preceding had involved. France had to grow out of her anarchy, and in doing so had to see a succession of violent disorders as the successive republics gave way to the successive dictatorships. America had to build anew after the collapse of an experiment in government based upon the ill-fated Articles of Confederation. If the new conception of a national unity with liberty tempered by strong government, was hastened by the Louisiana Purchase, the opening of the West, and the Mexican conquest, it was still inevitable that the nineteenth century ideal of liberty plus strong government should only succeed to the popular eighteenth century idea of liberty as sovereign sole, by passing through the purifying fires of the Civil War. That war was necessary to heal the harm done to the cause of liberty by the French Revolution; and as the latter was the triumph of the eighteenth century ideal of liberty, so our own Civil War was the triumph of liberty modified by law which was the ideal of the nineteenth century.

WHAT DO WE MEAN when we say that to-day intellectual liberty is in its French Revolution stage?

We mean that the modern conception of intellectual liberty, is a license to make the individual mind supreme over intellectual law. And strange as it may seem, this backwardness of the recognition of the need for a modification of liberty by law, is far more distinctly marked in the domain of religious thought, than it is in other spheres. Indeed, it has practically been outgrown in other branches of thought.

The student of medicine is obliged to modify the freedom of his thought by the acceptance of the basic principles of the schools. Conceive a professor of *materia medica* in one of our medical schools, whose independent thought leads him to the conviction that five grains of strychnine may wisely be admin-

istered as a cure for sore throat, and one at once recognizes that the connection of that pedagogue with any established college of medicine must at once be terminated. Or, to take a less extreme case: if any teacher in a medical school finds his views to be those which are common to the disciples of Mrs. Eddy or of Dr. Dowie, the necessity that he should retire from the teaching force of the college is at once recognized. Yet nowhere are original thought and intellectual activity more truly appreciated than in the realms of medicine. Only, it is well recognized that the limitation of the individual freedom of thought must be found in the prior acceptance of the basic laws upon which the science of medicine rests. The French Revolution era of thought in medicine has given way to an era in which liberty of thought is accepted with the modification of law.

The same modification of intellectual liberty holds good in the realm of law. The legal profession has given to the world some of its most luminous prophets of liberty. "Give me liberty, or give me death!" was the exclamation of one of the most brilliant students of the law. Yet if a professor in a school of law to-day should conclude that the teachings of Blackstone should be set aside, the acceptance of the principles of English common law be withdrawn, and the supremacy of the decisions of the Supreme Court be contested, it is obvious that it would be necessary for him to relinquish his right to teach in a recognized school of law.

Last week we received from the United States Department of Agriculture, a late report of the Weather Bureau. It consisted of a huge quarto volume of nearly a thousand pages, and was only one volume of an extended series of reports. In looking through the volume we were struck with the enormous progress that has been made during a single generation in the science of meteorology. The amount of original research whose results are presented in the volume is enormous. The triumph of intellectual activity in a given field thus exhibited is remarkable. Those triumphs are yet incomplete, however; we write these words on a cold, rainy day that had been bulletined by the Weather Bureau the night before as likely to be fair and warm. Yet even here, in spite of the obvious limitations to the knowledge now possessed by the eminent scientists who have added so greatly to the sum of human knowledge in this field, we are struck by the unity of thought that shows itself throughout this volume. Suppose one of the students of the Weather Bureau should conclude that the whole science of meteorology rests upon wrong bases; suppose he should evolve a theory that rainstorms were developed from the amount of ore taken from the copper mines of Lake Superior, and should therefore base his official prognostications as to the weather, on the amount of ore removed each day. Would it be deemed an unwarrantable infraction of intellectual freedom if he should be removed from his post, which he occupied for the purpose of serving the government, and not of exploiting his own views?

Now what general law may we deduce from these specific hypotheses in connection with the extent and the limitations of intellectual liberty in the realms respectively of medicine, jurisprudence, and meteorology? Clearly this: *A man occupying a position of intellectual trust, in which he speaks with an authority exterior to himself, must abandon that authority when he is unable to give his assent to the recognized principles maintained by that authority.* Just as surely as French Revolution liberty had to give way to Twentieth Century American liberty, that proposition above laid down must be accepted as sound. In practice, we find that it is accepted in at least the realms of thought which we have examined.

YET STRANGELY ENOUGH, the moment this eminently sane rule is applied in the domain of religious thought, the mob cries out against it with all the violence of the French commune; and stranger still, the average opinion among cultured men of science appears to sustain the mob.

We recently reviewed in our literary columns, the late work by the Rev. Dr. McConnell, entitled *Christ*. We mention it now merely as an illustration; many other volumes have presented the same phenomena. Dr. McConnell is not original in an attempt to be original, and his book is neither better nor worse than others of its class.

Now the result of the speculations of men of this school, as applied to the basic principles of the science of Christian theology, is destructive in precisely the degree in which the hypothetical conclusions of the teachers in medicine, in law, and in meteorology, that we have considered, are destructive of those

sciences. Yet when it is suggested that the rule already enunciated should become applicable to the author of the volume in question, at once arises an outcry from men who, forsooth, believe their cry to be in the interest of intellectual breadth and liberty. The French communists believed the same thing when Paris echoed with their cries. It was all in the name of liberty. Say we not well that in the popular conception of intellectual liberty to-day, we, the people, educated as well as uneducated, scientists even more than the laity, are in the French Revolution stage? Liberty of thought in the realm of religion must be absolute; must be subject to no modification of law. Liberty of teaching in the name of the Church must be absolute; must be subject to no limitation from the fundamental principles of the Christian Faith. Is not this the position of those who maintain the right of a priest of the Church to teach his peculiar views when they are at variance with the teaching of the Church? Is it not directly contrary to the accepted position with respect to fundamental iconoclasts in other branches of thought? Is it not the standard of the French communist?

Of course the French Revolution standard of intellectual liberty is itself a marked progress beyond sixteenth century standards. One like Dr. McConnell would have been honored with the stake had his book been issued anywhere from three to four centuries earlier. There would have been a ceremonial bonfire in which his books would have been offered up as incense to the cause of orthodoxy, while he personally was enjoying the convincing arguments of the *auto de fe*. We have, indeed, passed beyond that period. It took the world's pendulum more than two hundred years to swing to the opposite extreme, which signalized the liberty of the French Revolution. That liberty was little less barbarous than the earlier extreme; but it was a necessary step before the mean of free thought tempered by intellectual law was reached. The mean is now approached—yet not quite reached—in most realms of intellectual activity to-day; but not in the realm of religious thought. Dr. McConnell will not, to-day, be haled before the Inquisition. No blasts of flame nor clouds of smoke will rumple the dignified order of his ample locks. It is the day of the apotheosis of the heretic, as the French Revolution was of the anarchist.

Would you, O man, receive the obeisance of sages, of the great ones of the earth, of the apostles of breadth—breadth as wide as their own ample brains and each sample bearing their own guarantee* that it is the genuine article—all others are positively infringements upon their own genuine, exalted breadth? Then pull down some fragment of that citadel which was built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone! Take a chip out of the Cornerstone if you can. The world's pendulum has swung for you from bonfire to beatification. A century or more must yet elapse before liberty of thought becomes generally infused with common sense; before the great public recognizes that the ordained teacher who teaches the reverse of that which he was ordained and commissioned to teach, is tainted with dishonor so long as he retains a teaching office that carries with it authority exterior to himself, and receives the emoluments of that exterior authority for such teaching.

BUT TWO QUESTIONS more. Are we, in taking this position, driving out of the Church the reverent men of science, whose studies in other directions have led them to question or to misunderstand some portions of what is commonly accepted by Christian theologians?

And are we making the Church an untenable abiding place for those who, with Sayce, and Hommel, and many other students of archeology, as also of geology and comparative philology, have felt it necessary to hold that the historical state-

* This is not mere rhetoric. Compare the following: "In the Episcopal Church the men who ask 'What is true' have been denominated 'Broad Churchmen.' . . . The truth is there are only two kinds of Churchmen possible, Broad and Narrow. These two divisions exhaust the subject. Those who dislike for any reason to be called 'broad,' and prefer to label themselves 'high' or 'low,' simply hide their heads in the sand. The antithesis of Broad is Narrow, and so it will remain."—*Essays Practical and Speculative*, by S. D. McConnell, D.D., D.C.L., page 80.

This is the syllogism above stated: I am broad; you disagree with me; therefore you are narrow.

Of course one could easily reverse the tables by maintaining that another school of thought is in fact broad; *ergo*, that of Dr. McConnell is narrow. But men who are truly broad, like those who are truly wise, or truly pure, or truly brave, do not boast of their virtue. True breadth is bound to engender humility; and thus the man who is truly broad is apt to be among "those who dislike for any reason to be called 'broad.'"

ments of the Old Testament must be revised by what seems to be the testimony of these sciences in these later days?

A thousand times, No! to each one of these questions.

For, answering the first question, we do not ask that the man who attains to the position, we will say, enunciated in Dr. McConnell's volume, should be forced out of the Church, but only that he should abandon her teaching office, so long as he can no longer accept her basic principles. The reverent layman, even of these extreme views, would not be repelled from the Church. Let him get from the Church and her sacraments all the spiritual aid which she can give. Just as the iconoclast in medicine, in law, and in meteorology is quite welcome to remain in the community, so is the similar iconoclast in the Church welcome to the fellowship of lay communion. Only, the teaching office is inconsistent with the convictions of those so constituted that they must teach primarily their own individualism, rather than the accepted position of the body in whose name and with whose authority they teach. Private thinkers and teachers have full authority to teach as they please; but ambassadors of a Kingdom are rightly at liberty to speak in the name of the Kingdom, only what the Kingdom enunciates. And even in holding that the teaching office may not consistently be held by one of iconoclastic views, we are not demanding forcible expulsion from that office. The wisdom of that last resort in any given case must always be primarily a local question. The harm done by the specific teaching must be weighed against the great harm done under present religious conditions, by driving weak ones into schism as a result of the degradation of their teacher. The whole force of our argument is to show that *Honor* requires the voluntary withdrawal from the teaching office of those who cannot teach the Church's doctrine. We are not now treating of the wisdom of public trial and forcible expulsion. We have no love for such.

And answering the second question, again a decided No! As the Church was not justified in her condemnation of Galileo, so would she not be justified in disciplining any who deny the inerrancy of the Bible in the realm of history. For the primary inerrancy of the Scriptures is in *faith and morals*. The inspiration given to the "holy men of old" was not to guarantee their accuracy as historians, but to reveal the will of God and the Person of the Son of God. Only when destructive criticism invades the realm of faith and morals, may it be characterized as disloyal and unworthy those who occupy the teaching office of the Church. Up to that point, the widest variation in specific views is tenable.

True intellectual liberty is not invaded by the authority of the Church. She welcomes intelligent criticism and reverent study. She has no anathemas for science or for students.

Some day, popular ideas as to intellectual liberty will harmonize with sober common sense as, to-day, does the popular idea of political liberty.

But the fact remains that our popular conception of the former is more than a century behind our conception of the latter.

IT IS a pleasure to give place in the department of Correspondence, to a letter from an Unitarian minister in criticism of our own words in THE LIVING CHURCH of April 16th, concerning the paper by Dr. Newell Dwight Hillis in *Everybody's Magazine* for April. It is obviously impossible to do justice to what he has written in the few lines which we can devote to the subject; but if we suggest a few considerations, we may possibly open up a train of thought that will at least show what is the point of view of Anglican Churchmen.

The unity of which Mr. Catlin writes is a sum total of similar individual speculations, which in fact he finds largely to exist among Unitarians. Each believes his tenets to be true, because they are the result of his own reasoning. The basis of unity, therefore, consists of reasoning in common. Any man whose reason leads him to a different conclusion, breaks the unity of the body. Unitarian unity is therefore a uniformity of reasoning in so far as it agrees, and an agreement to differ peaceably where it differs.

But if this unity be multiplied by the whole body of men who "profess and call themselves Christians," excepting, possibly, as does Dr. Hillis, the Roman Catholics and the Quakers, it is obvious that there would no longer be a unity of reasoning and the only unity remaining would be the united agreement to disagree.

Thus there could be no positive standard of belief postu-

lated by the whole body. The body *as such* would have no belief. Its various individual units would hold various individual beliefs as their own private conclusions from their private study and reasoning. The members would have a varying assortment of beliefs or guesses; but the body corporately would have none; for the moment the body enunciated a declaration of belief that was denied by one of its units, that moment the unity would itself cease. The whole scheme would die.

Now the Church idea of unity is one that is not dependent upon the reasoning of its members. It consists (a) in a common but mystical union with their Lord, effected by Holy Baptism; (b) in the faithful acceptance of certain postulates as divinely revealed and therefore true; (c) in a life of apostolic fellowship, in communion with all others who are similarly living, and in subordination to certain officials believed to act under divine appointment; (d) in the common dependence for the sustenance of the spiritual life upon a common spiritual food, once known as the Breaking of the Bread, now more commonly termed the Holy Communion; and (e) in a common dependency upon their heavenly Father, showing itself in common prayers.

Whatever else may be said, it is obvious that this second conception of unity is broader than the first, for it does not depend upon common reasoning, and is not broken by variation in reasoning. It does not rest upon reason, and cannot therefore be broken by reason. Yet it gives ampler scope for the free exercise of reason than does the first. There is also evidence that it was the primary conception of the unity of the Church, at the time of the writing of the book of Acts.

The first standard of unity is a unity of agnosticism, not because it is composed wholly of agnostics, but because the body *as a whole* cannot postulate any positive proposition without upsetting its whole system, and, as a basis of unity, ceasing to exist.

The second standard of unity is a unity of faith, but, far more, a unity of incorporation into the Person of Christ. It does not involve a unity of reasoning.

We cannot of course here examine the evidence upon which Churchmen accept the reality of that unity. To do so would be to enter upon the whole question of Church authority. Such works as Westcott's *Catholic Principles*, Gore's *Mission of the Church*, and Darwell Stone's *The Church* are occupied with those evidences.

It is obvious, however, that the Unitarian unity is one that cannot postulate a certain faith, and is therefore corporately agnostic; while what we may term Catholic unity is one that rests on facts rather than on reason.

FOR the first time in nine years, there will be presented to the coming General Convention the evidence that a domestic Missionary District has effected diocesan organization, and seeks recognition as a Diocese. This action was, with great unanimity and enthusiasm, accomplished by the Convocation of Western Texas last week, by virtue of which action the Diocese of West Texas has come into being. The report of the action looking to that result will be found on another page.

We beg to tender sincere congratulations to the Bishop and the new Diocese on this new and praiseworthy step; and the more so, because the Church at large has not, of late years, shown such practical sympathy toward the weaker Dioceses as would encourage the Missionary Districts thus to organize. The Church at large has been more willing to pay the salary of the Missionary Bishop and to grant other assistance to it as a mission, than to have the support of the Bishop assumed locally by a diocesan organization. Instead of finding greater willingness to grant financial assistance, since the Diocese has relieved the general Board of the support of her Bishop, the Diocese must now share in the fear of the other weaker Dioceses, that the strange policy of refusing all assistance from general funds, because the Diocese is trying to support its own episcopate, will be enforced against it. It must expect that its general missionary apportionment will be increased, because its expenses, voluntarily assumed, have increased. In short, where formerly there has been general interest in Western Texas as a missionary field, the Diocese must now be prepared to receive the apathy of the Church at large, and must expect to receive sneers in any recapitulation of a vote in General Convention, if its deputies shall see fit to follow their own convictions in voting where the money power has voted differently. All

this has been the sad experience of the other weaker Dioceses. To us, it is inexplicable.

Fully half our Missionary Districts are stronger than were any of the Dioceses organized a half century ago when these assumed the support of their own internal organizations. Neither do they willingly continue in a condition of dependence. The Church forces them to it by this most remarkable policy of granting greater financial and moral assistance, and voting it more willingly, to the dependent Missionary Districts than to the needy Dioceses. It is a policy that has cost the Church at large thousands of dollars, and will continue to drain our missionary treasury.

All honor, therefore, to the new Diocese of West Texas, that has taken this honorable step in spite of the discouragements which attend it. They have set an example that might well be followed by other Missionary Districts. It would be the part of wisdom if the Church at large, reversing her former policy, would encourage them to do so.

MANY Churchmen, including 73 Bishops, who have been assisting Chaplain Pierce in securing the enactment by Congress of the bill which Secretary Root placed in his charge for presentation to Congress, "To recognize and promote the efficiency of army chaplains," will be interested in knowing that it was passed by both houses of Congress on the same day, and that President Roosevelt affixed his signature instantly upon its presentation, and then handed the pen with which he had signed it to Dr. Pierce as a souvenir of the success of his effort.

The act provides for the promotion of chaplains to the rank and pay of captains in proper instances, with a further promotion of not to exceed 15 to the rank of major; chaplains ranking, at their appointment, as first lieutenants.

In addition to the Bishops and other representatives of the Church, Dr. Pierce had the active support of the most eminent men of all the leading religious bodies, including Cardinal Gibbons, and also of his former friend in Philippine service, Governor Taft, and more than 30 General Officers of the army.

Fortunately the enactment of this legislation will add to the prestige and efficiency of the chaplaincy, and while applauding the unanimity of Congressional action, we shall not forget that it was brought about by a clergyman of the Church.

ANSWERS TO CORRESPONDENTS.

A LEARNER.—A priest should himself receive whenever he is celebrant at the Holy Communion, even though it involves duplication in the same day.

S.—Since the Rogation Days are designated fasts according to the Book of Common Prayer, we should not feel that attendance at the opera was the best way to mark the days. One ought, however, to make rules only for himself.

A COMMUNICANT.—Modern practice, which may well be continued, favors the placing of the vases and candlesticks on the gradine rather than on the altar itself, reserving the latter exclusively for the essentials of the celebration. In earlier ages, however, the candlesticks, at least, were frequently placed on the altar itself.

W. S. M.—"S. contends it is grossly unwise and improper for a vestryman of a rectorless parish to ask a priest whether he would—or even thinks he would—accept the rectorship thereof if elected and called thereto; and that the priest so asked would (or should), in all probability at least, decline to come (even if he would have otherwise accepted), when called. M., on the other hand, contends such cannot be the case, and asks that THE LIVING CHURCH express its opinion on the subject as fully as expedient."

Our view would accord with that of S. There would, in our judgment, be no impropriety in an informal query of the sort mentioned, and it is frequently important that time should not be lost in a parish by the extension of a call that would not receive favorable consideration.

J. D.—(1) The Church has never determined the exact point at which the consecration of the sacred elements is consummated. Western theologians generally hold that it is at the recitation of our Lord's words, and Western rituals invariably attest to this belief; but Eastern theologians hold that it is at the Invocation of the Holy Ghost.

(2) The sermon at the Roman High Mass is ordinarily delivered after the First Gospel, though there is no rubrical direction concerning it, and the custom is not invariable.

ROGATION.—Just where to draw the line as to attendance upon Friday entertainments is very difficult to say, and no fixed rule can be given. But this much is clear: Church organizations and Church people can and ought invariably to refuse to give social entertainments of any sort on that day, and should discourage the use of the fast day for social festivities by others. Beyond that, we can give no exact rule.

THERE is not one of us who is not dedicated and consecrated to a share in the kingship and priesthood by which Christ is to redeem the world and bring back this human nature of ours into the fellowship of God!—Canon Gore.

WALES AND THE VOLUNTARY SCHOOLS

The British Government will not Tolerate a Policy of Nullification

THEOLOGICAL COLLEGE TO BE ESTABLISHED AT DURHAM

Canon Henson's Unhappy Position under Discussion

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, May 3 (Invention of the Cross), 1904.

THE Government evidently now propose to show in a decisive manner that they themselves, and not the revolting Protestant Dissenting County Councils, are the real masters of the educational situation in Wales. In consequence of the report of a public official inquiry recently held at Carmarthen, Wales, concerning the illegal and unjust treatment of non-provided or Voluntary schools on the part of the Welsh County Councils, or most of them, a Government Bill was introduced in the House of Commons last Tuesday with the object of dealing promptly and effectually with said difficulty. The Bill provides that when the local education authority refuse to carry out the provisions of the Act of 1902 in relation to non-provided schools, the managers of such schools shall be empowered to spend the money necessary for equipping the schools and paying the teachers' salaries. The money so spent will be provided by the Board of Education (*i.e.*, the central education authority at Whitehall) out of the Imperial grant payable to the local authority. That means practically, therefore, that the local authorities who are in default in the performance of their obligations as respects Voluntary Schools will have to increase the rates in order to make good the amount by which the Imperial grant is diminished.

According to a published list of the number of candidates presented to the Bishop of Llandaff for Confirmation during the month of April, the Church in Wales is apparently not such a negligible quantity as Protestant Dissenters in the Principality persistently try to make out. From the 11th to the 21st of the month the total number confirmed by the Bishop was 1,164, including 477 males and 687 females.

The Senate of Durham University has (the *Guardian* hears) licensed a scheme for providing a new college in Durham, which shall afford a three years' course for Ordination candidates, passing them through the Arts or the Letters course, and giving them also a theological post-graduate year. The scheme is being financed at first by a gentleman who wishes his name to remain unpublished. He has spent £1,500 a year during the past two years on students at the Universities and at Lichfield, Lincoln, and other theological colleges. In October next the work at Durham will begin with twenty-two students already accepted. The Council of the new college of St. Chad will be, so far as is now determined, the Dean of Durham, the Archdeacon of Durham, Dr. Jevons, Messrs. F. Tobin, H. D. Horsfall, G. W. E. Russell, Canon Newbolt, and the Rev. John Wakeford. It is hoped that this scheme will provide free training for forty or fifty students in a College to be built as soon as possible. For the purpose of raising £40,000 for a building and endowment fund, the Rev. John Wakeford has been asked to visit the United States, and to preach and lecture on behalf of the scheme, and has received a letter of commendation from the Warden. The Rev. Mr. Wakeford has been perpetual curate of St. Margaret's, Anfield, Liverpool, since 1893, and is perhaps the chief Catholic stalwart in the North of England. He is also well known as an exceedingly effective platform speaker; having within the last year or two especially distinguished himself by his philippics against the Protestant "Tammany" system in Liverpool Parliamentary politics.

In connection with this year's Shakespeare Festival, the annual "Shakespeare Sermon" was to have been preached in Stratford-on-Avon parish church on Sunday week by the Rev. W. H. Hutton, B.D., of St. John's College, Oxford. The Rev. Mr. Hutton was, however, too unwell to go to Stratford, and his sermon, which has been published *in extenso* in the *Guardian*, was, therefore, read by the vicar, the Rev. George Arbuthnot. The text of the sermon was from Isaiah xxxiii. 17. After a quotation from one of Shakespeare's plays in allusion to the middle of that great poet's life's journey, there comes in the sermon the following very beautiful passage:

"Then the heart turned back to the love it had never lost, to the great trees and shady lanes of Warwickshire, to the soft murmuring streams, the flight of birds across the fields at evening, the sim-

licity of kindly country folk, the love of wife and home. These he remembered, and to these he went back. Not hardened by the sin and suffering he had seen, not turned from faith by the wavering of theologians, finding still in the faith of Catholic Christendom as England was reiterating it the strength and stay of life and action among men, he came back to the sweet land he had never ceased to love."

The current number of *The East and the West*, the S. P. G. quarterly review for the study of Missions, contains two articles by Bishops of the Church in the United States. One is from the pen of the Bishop of Delaware (Dr. Leighton Coleman), and entitled "The Religious Condition of the United States"; while the other, by the Bishop of South Dakota (Dr. William Hare) is on "Methods of Work in Evangelizing the American Indians."

At a special sitting of the City Court of Quarter Sessions, held at the Guildhall on the 28th ult., to hear the appeal of J. A. Kensit against his recent conviction and fine for brawling in St. Paul's Cathedral, the same was dismissed with costs. Appellant's counsel thereupon asked the Court to state a case for the High Court as to whether such facts as had been admitted constituted an offence of brawling, and leave was given.

Probably never before since the first falling away practically of the English people from the beautiful Catholic religion of the Church of England has the Festival of St. George the Martyr, Patron Saint of England (April 23d), been so generally observed, both ecclesiastically and civilly, as it was this year. The principal service for the day, consisting of a sung Mass, preceded by a procession, had been arranged, as usual, by the Council of the English Church Union, and took place at St. James' Church, Hampstead Road, N. W. The church, Georgian in style of architecture and which would be insufferably ugly were it not now a place of Catholic worship, was filled with a devout congregation, most of whom wore red roses, as did also the choristers. Behind the High Altar were suspended two banners of St. George, while the banner borne in the procession was trimmed with magenta ribbons. The sermon, which was a powerful plea for the cultivation of Christian patriotism, was preached by the Rev. Paul Bull, C.R.

One evening last week the Egyptian Hall at the Mansion House—a *salon* of magnificent size as well as of columns—was thronged with men, most of whom were young men, to hear the Bishop of London speak at the meeting that was being held there under the auspices of the Men's Committee of the London Diocesan Council for Preventive Rescue, and Penitentiary Work, of which the Bishop of Stepney is chairman. Lord Ashcombe occupied the chair. The Bishop, in the course of his remarks on matters connected with the work of this Society—having, however, previously indulged in some flow of pleasantries on the less serious side of his speech—observed that the young men of the city were beset on all sides with vices so appalling as implied a depth of moral degradation far worse than many people ever dreamed of. His lordship also alluded to such a grave indication of moral degeneracy as the decrease in the birth rate; which evil he strongly denounced as being against the Bible and all the teaching of the Christian religion. Next, in speaking of the cheap, shallow, agnostic literature which was so hurtful to the life of young men, he said that when some one in the office attacked their faith with arguments drawn from these books, "they might ask themselves whether it was reasonable to suppose that men like Mr. Gladstone, Lord Salisbury, or Dr. Westcott would have been such fervent, humble Christians, believing in the Incarnation of the Son of God, if there was nothing more to be said for it, than the clever person in the office could say against it?" Let them weigh one against the other and ask themselves "who had done the most good for the world and for their fellow men." In conclusion, he urged them (to quote again from the *Church Times*) to get up early enough in the morning to say their prayers; "to go to the House of Prayer, at any rate, once on Sundays, and, if possible, to draw near to our Lord in the Holy Communion." If they did that, "they would have better, stronger, purer lives."

The Rev. H. G. Woods, D.D., rector of Little Gaddeston, Hertfordshire, and formerly President of Trinity College, Oxford, has been appointed Master of the Temple, in the room of Canon Ainger, deceased. Dr. Woods, who is 62 years of age, was a scholar of Corpus Christi College, Oxford, where he graduated with high distinction. He was admitted to Holy Orders in 1866, having in the previous year been elected Fellow of Trinity College. Prior to his tenure of the Presidency of Trinity, 1887-97, he was tutor, and afterward bursar of the

College. Dr. Woods' appointment to the Mastership of the Temple comes as very much of a surprise; indeed, as much so in one way as the Rev. W. H. Hutton's appointment, had the report thereof happily turned out to be true, would have been in another way. Dr. Woods' past career at Oxford University must indicate, of course, that he is a man of some mind, learning, and character; but it is hardly any exaggeration to say that, so far at least as the general public is concerned, it is only by his now being made Master of the Temple that he has been discovered.

In a prominent position in the columns of the *Guardian* of last week there appeared a long article on "Canon Hensley Henson and Historical Science," by the Rev. J. Arbuthnot Nairn, M.A., Head Master of Merchant Taylor's School, in the city. After examining the various points to which attention has been called in Canon Henson's article in the *Hibbert Journal* for April on "The Resurrection of Jesus Christ," Mr. Nairn writes in conclusion as follows:

"It must not be forgotten that some at least of the questions raised by Canon Henson are not merely historical, but clearly come within the sphere and domain of faith. This is true, for example, of the question as to the risen Body of our Lord. Canon Henson has, it is presumed, reflected with all fitting seriousness whether it is possible for him to continue to profess belief in the Creeds of the Church, while at the same time he rejects positive statements of the New Testament, on which the Church of England has based her doctrine on a subject no less important than the Resurrection of our Lord and Saviour Jesus Christ."

The Rev. Mr. Beeby, late vicar of Yardley Wood, writes to the *Times*—amongst other newspapers—to emphasize at this juncture, in view of the aforementioned article by Canon Henson in the *Hibbert*, the grounds on which he tendered his resignation to the Bishop of Worcester. He says that at the only interview he ever had with the Bishop, his lordship impressed upon him that it was inconsistent with honor that he should retain office in the Church of England. And when his reply was that he believed that the Church here in this country would never pronounce against the so-called "liberty" he claimed, Dr. Gore replied thus: "If the liberty of interpretation which you claim in respect to two articles of the Creed be ever conceded, I myself shall resign my episcopal office." In view, he goes on to say, of the direct challenge now publicly made, among others, by Canon Hensley Henson to the Bishop of Worcester, that Bishop, he thinks, is surely bound to bring this question before the Episcopal Bench, "and either tell the eminent men who have so directly challenged his judgment that it is inconsistent with public honor that they should remain in the Church of England, or, if the liberty I claim be now conceded by the Church, resign the office which he as yet retains on the distinct understanding by which he morally compelled my resignation."

J. G. HALL.

AN UNIQUE ANNIVERSARY IN ENGLAND.

By H. C. RICHARDS, K.C., M.P.

IN THE LIVING CHURCH we read of the legacy of the daughter of a Congregational minister, for the erection and endowment of a Cathedral in the state which boasts of Boston Puritanism; and in St. Paul's Cathedral, on Monday, May 2nd, was celebrated the 250th anniversary of a festival founded in the very darkest years of the Great Rebellion, for the relief of the poor clergy, their widows and their daughters, set on foot in the year that Cromwell expelled Parliament from its Chamber, and when the use of the Book of Common Prayer was to be brought within the pale of the Law. "Ye are the sons of the Prophet," were the inspiring words, the subject of an impassioned address which Dr. Boyd Carpenter, the Bishop of Ripon, addressed to the immense congregation and to a body of stewards which probably no other Church in Christendom could have brought together as they sat in front of the pulpit under the great dome of St. Paul's. Prince and prelate, alderman and Divine, peer and commoner, banker and merchant, two hundred and sixty "stewards" who had responded to the Archbishop of Canterbury's appeal to furnish 250 to commemorate what no other religious society can boast of, a continuity of 250 years of existence. The procession and sermon alike proclaimed a note of advance and power. The Episcopal Church was in exile when a Bishop's son first pleaded the cause of the exiled clergy from the pulpit of St. Paul's. The Nonconformist Conscience of the great Puritan era had determined that Prelacy as well as Popery should not be tolerated, and Cromwell had offered to sell St. Paul's Cathedral to the Jews, a bargain

which the commercial or political warnings of that race compelled them never to conclude, for they probably saw and felt that the king would come to his rights again. Well might Dr. Boyd Carpenter speak of the great preachers who, in that 250 years, had pleaded the cause of the Sons of the Clergy—Sacheverell, Atterbury, Tillotson, Liddon, Farrar, Waterland, all the great names of all parties in the unbroken National Church, and which secured an attendance of senators, and of commercial magnates, who knelt in prayer and walked in procession as the Sons of Clergy would have done in the Caroline age. Time was, in my own recollection, when the Bishops walked with the aldermen in the ordinary academic black gowns, but to-day in Convocation robes and scarlet chimeres and doctors' hoods, they walked side by side with the red-robed aldermen of the city of London, before whom was borne the processional cross of the Cathedral, and in the panoply of the greatest municipal splendor, the Lord Mayor of London in a Privy Councillor's robe, brought up the rear of the procession, where the Primate and the king's son walked side by side, as the two most distinguished stewards present. In his own city the Lord Mayor only yields the place of honor to the reigning sovereign, whilst outside the city, during his year of office, he ranks as an earl.

And what a service! The High Church party of King Charles' reign, who were unpopular for placing the tables altar-wise, could hardly have dreamt of such a triumph. A choir of over 250 voices in surplice and cassock, with a full band also surpliced, the boys from the Abbey of St. Peter, Westminster, being vested in royal red, and the service beginning with Sullivan's "In Memoriam" for the deceased benefactors of the institution; and this panoply of lay stewards, including the masters of the City Companies, and such representative men in Churchmanship as Mr. J. G. Talbot, Sir Wm. Tomlinson, and Mr. Forde Ridley. The altar of St. Paul's and its glorious marble reredos stood out resplendent with white flowers and candles burning, as when Queen Anne made her frequent visits to St. Paul's. And the preacher, small in stature, with a distinctly country accent, and yet without a note of any kind, poured forth for forty minutes a strain of historic recollections and of impassioned warnings that the Church of England may not be deaf to the call and the message of the Sons of the Prophet to-day.

Thirty years and perhaps more have elapsed since I, as a member of the public first attended this annual festival, but to-day, as I formed one of the long line of stewards, who have by their presence and their offerings secured a festival record of over five thousand guineas, I felt that we could thank God and take courage. The beauty of holiness has not alienated the laity, and the Sons of the Prophets have still within and without Synod and Parliament a desire that they who minister at the Altar should be partakers of the Altar.

The name of Archdeacon Denison, the true hearted Archdeacon of Taunton, who was prosecuted for teaching the Doctrine of the Real Presence, half a century ago, cannot be entirely forgotten on the other side of the Atlantic. And Col. Welby, the member of Parliament for the Boro' of Taunton (where Jeffreys held his Bloody Assize, and where the Church of England, the Wesleyans, and the Congregationalists have each a College for the West of England), appeals for a few pounds to complete the rudiments of a small scholarship prize fund at Kings College, one of the Woodard Schools where the Catholic Faith is taught in its fullness. It is only a small sum of some fifteen pound which is still wanting, but there may be some old friends and admirers of the fighting Archdeacon who may like to send an offering of respect. Col. Welby, M.P., at the House of Commons, will be delighted to receive and acknowledge the same.

The Dean of the Arches has now found a home and an office in Lambeth Palace, where he is installed in the Morton Tower, a part of the venerable suite erected by Cardinal Morton, and where he is to be found daily, for there are very few sittings of his court. Dr. Dibdin is the son of an old clergyman who had a proprietary chapel in West St. Giles-in-the-Field, and his office bears the name of the Dean of the Arches, the chief Ecclesiastical Judge of Appeals in England, because the Court of the Archbishop of Canterbury used to sit under the Arches of Bow Church, the church which stands in the centre of Cheapside and within the sound of whose bells all true cockneys claim to be born.

STRIVE manfully; habit is overcome by habit.—Thomas à Kempis.

FRANCE, ITALY, AND THE PAPACY

The Triangular Discord in Europe

POPE PIUS X. A ZEALOUS REFORMER

Relations of Amity in Jerusalem

THE MUZARABIC CHAPEL IN TOLEDO DESCRIBED

The Living Church News Bureau,
Paris, May 2, 1904.

BY THE visit of the President of the French Republic to Rome, for the moment the two countries are drawn rather more nearly together. Pity seems it indeed, that Latins and Roman Catholics as they both are, the visit of M. Loubet will be marked by the absence of any exchange of courtesies between the head of the Latin Church and the representative of a Catholic nation, France.

Such, however, is the case. It was foreseen. But it will not remove the tension existing in matters ecclesiastical between the two countries. In the meantime, every year that passes, and every vacancy that occurs amongst the Bishops in France, tends to bring matters to a crisis. The Bishop of Versailles has just died. Here is another post that cannot be filled up under existing circumstances, and thus history must repeat itself.

By a new *motu proprio* the Pope has ordered the resuscitation of the *Visita Apostolica*. Having begun with the ceremonies and music, his Holiness has deemed it well to enquire into other irregularities, if such there be, and to endeavor to correct them. The "apostolic visitors" will, it is said, "examine into the order and orderliness of the religious services, the condition of the church itself, its furniture, ornaments, sacred vestments, and vessels, and the way in which the entire sacred functions of its ministers are carried out; finally they will inquire into the manner of life of the officiating clergy. The evil will not be spared, for Pius X. will commission good men and true to carry out the visitation, and if his reforms so far have had one characteristic, it is that they have none of the perfunctoriness which attached too often to Leo XIII.'s schemes, small and great. By the simple employment of one of the many weapons in the hands of a zealous Pontiff, the Pope will thus be able at one stroke to accomplish a large portion of what he has at heart. Pius X. believes that solemn religious services ministered by zealous clergy to the edification of all the faithful will prove a great means of restoring religion, and will cause priests and people to value more highly the spiritual food which the Church offers, and to regard religion itself with far more earnestness than is common in Italy."

The revision of Canon law, which has been undertaken, having as one of its objects the adaptation to modern exigencies, would in itself be sufficient to mark Pope Pius X.'s work, and energy; and make a name for his Pontificate.

This further effort at home reform, though undoubtedly it will cause much comment and some dissatisfaction, is the sign of a wise ruler, and a fearless and conscientious man. The *Visita Apostolica* is an intimate attempt at Church Reform, and, given the known character of the present Pope, is one not less thorough and admirable.

The gathering at St. Peter's last Monday week, on the occasion of the commemoration of St. Gregory must have been as "great a fact" progressively as musically. Fifteen hundred chorists rendering the Plainsong of the Church in its purity and fullness marks an epoch.

THE EASTERN CHURCH.

It is pleasant to mark the growing relations of amity between the Greek Orthodox at Jerusalem, the Coptic Patriarch, and the Anglican Church authorities in Palestine. This has been exemplified lately in the confidential communications exchanged between the Patriarch of Jerusalem and the Patriarch of the Coptic Church in Cairo, of which the Anglican Church authorities have been made the medium. Our British diplomatic authorities have also been showing a proper spirit of Church conservatism (I know no better expression) in furthering the efforts of the Coptic Metropolitan, who has collected funds for the building of a Coptic church on the Blue Nile. During his tour through Upper Egypt, the aged Patriarch collected 3,500*l.*, which he handed over to Sir Frederick Wingate, who has undertaken, with the coöperation of the Royal Engineers, to supply plans and take charge of the construction of this church. The foundation-stone was laid on Sunday, in the presence of the Sirdar, British officers, and a large gathering.

Great improvements have lately taken place within St. Mark's Church, Alexandria, and Mr. Somers Clarke is expected

in the city this week, when he will be consulted as to proposed structural alterations and improvements. A staff of three clergy will shortly be attached to this British chaplaincy, and two daily services established.

This is a marked advance upon things which I can remember in 1861; when (on my way to Cairo to establish that which was the first recognized chaplaincy in Cairo) I was almost forcibly detained at Alexandria to take a funeral, and a Sunday's duty, as there was, by some accident, "no priest available for the usual services."

THE MUZARABIC CHAPEL AT TOLEDO.

It remains now only to give some short account of the chapel attached to the Cathedral of Toledo, the home of all that is interesting in the ancient Muzarabic Rite.

If there is one matter in which the Cathedral of Toledo stands out in more bold relief amongst the churches of Spain than the rest, it is in the richness of what we call its "side chapels." They are in many instances perfect shrines them-

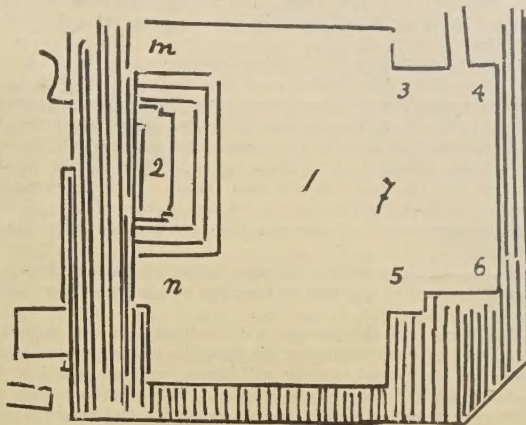


DIAGRAM OF THE MUZARABIC CHAPEL OF TOLEDO (SPAIN) CATHEDRAL.

1. CHAPEL. 2. ALTAR. 3, 4, 5, 6, CHOIR. 7. FALDSTOOL

(EAGLE). m. CRENDENCE FOR EPISTLE.

n. CRENDENCE FOR GOSPEL.

selves. The Muzarabic chapel, if not one of the first in size among these, is perhaps one of the richest. Until the Pontificate of Cardinal Ximenes, it bore the title of Corpus Christi. He bought it of the chapter for the sum of 4,000 gold florins.

The interior of the chapel is a square of 50 feet. It is attached to the southwest wall of the Cathedral, as shown in the plan which I append. The rich marble altar is the work of a well known worker in marble of those days, and is composed of the rarest specimens of that stone, worked in with the finest jasper. Between two pilasters springing from the retablo of the altar, is that, however, which gives the chapel its renown for possessing a work of art that is unique in the world. This is a picture, not painted but of "*pietra dura*" workmanship, that is unrivalled. Till the visitor is very close to it, it has all the appearance of a finely painted canvass, so perfect is the deception. One may gather the value when its size, 6 feet by 4 is mentioned. And now for the subject. The Blessed Virgin, the full figure is represented standing upon the orb of the earth: surrounded by cherubim issuing from the clouds about her. In her arms is the Infant Child Jesus. In His right hand He is striking down upon the evil spirit in the form of a dragon, with the spear He holds. Stars surround the mother's head. The faces, although a collection of the most carefully selected mosaic, are worthy of the brush of a Raphael or Murillo, so delicately is the work carried out.

The Cardinal Archbishop Lorenzana paid some 400,000 reales for the picture, which was placed in the hands of artists at Rome to execute.

The vessel was wrecked which conveyed this treasure from Rome to Spain; and the "Mosaic" remained for some time under water. When recovered several delapidations had to be made good. But fortunately the most important portion of the work was uninjured.

Some effective frescoes cover the west wall, representing Cardinal Ximenes' presence at the taking of Oran. It was indeed to him, and his influence and policy [a rather war-like one] that Spain owed her successes in Northern Africa.

In the chapel at Toledo, for which the Cardinal so strenuously worked, it was meet that his services to his country, other-

wise, should be also marked. The frescoes are not wanting in artistic value, and are the work of a Spanish painter, Juan de Borgoria, though in instances the aerial perspective leaves something to be desired.

Such is the dwelling place of the Muzarabic rite in Toledo, interesting in itself as an attachment to the Cathedral, which in Spain bears the soubriquet, "la Ricca," and is certainly not impoverished by that which is incorporated with it, the chapel of Cardinal Ximenes; but interesting besides, and, moreover, from the fact that it has preserved for us, and is preserving for future generations, the knowledge and habit of that which has been the use in Catholic ritual in days bygone, and (who knows?) may be perhaps a link that shall help to forge the chain "Reunion" in times to come. GEORGE WASHINGTON.

DIOCESAN COUNCIL OF DALLAS.

THE Council opened as usual with a celebration of the Holy Communion, which was held in St. Matthew's Cathedral, Dallas, on Wednesday of last week. The Bishop was assisted in the celebration by Dean Stuck, and the sermon preached by the Rev. J. O. Miller.

Mr. Richard Morgan was re-elected secretary and Mr. E. A. Belsterling, treasurer. The Bishop's address treated first of diocesan matters, including the statement concerning St. Matthew's Grammar School that Col. W. E. Hughes has offered ten acres of ground near the City Hospital as the site for a school for boys and \$5,000 as a building fund, provided the Bishop raises \$20,000 to add to this latter. So far, the sum has not been raised. This is the matter that was presented recently by the Bishop in the columns of THE LIVING CHURCH, and it is yet uncertain whether the offer can be accepted.

Relating to the necessity for new legislation in the Church at large on "the burning question of marriage and divorce," the Bishop said:

"It is likely that the question will be divided in such wise that a canon will be passed forbidding the clergy to marry persons, either of which has a divorced partner still living, without regard to the cause for which the divorce was granted. This would simplify the question very much indeed. It would obviate the unwelcome responsibility now too often laid upon the Bishops of finding for what cause the divorce was granted. It is now very common for parties desiring such marriage to say that the cause alleged in court and upon which the decree was granted was not the real cause. It is then expected that the Bishops shall go further behind the record and examine in some sort of *ex parte* way into what is affirmed to have been the real cause. Manifestly such proceeding is altogether illegal and unfair. A strict canon simply forbidding the clergy to solemnize such marriages would be a very great improvement upon our present law.

"For my own part I believe our Lord permits divorce for one cause, but I do not think that His words are recorded to allow the marriage of either party to another during the lifetime of the partner put away. I am somewhat familiar with what has been written on this subject, and only give the conclusion I have myself reached without any intention of controlling the minds of others upon a question of so much difficulty."

The Bishop next spoke of the various plans proposed by which the Church may do more systematic and effective work among the colored people. He seemed to think it likely that the plan that would be most acceptable is that which leaves the direction and control of this, as in all other branches of the work, to the respective dioceses in whose jurisdictions the work is prosecuted. Larger gifts, better understanding of the difficulties of the undertaking, more earnest prayers, and a larger number of consecrated lives are needed before intelligent effort, or marked success can characterize our efforts in this direction.

Examining chaplains for the ensuing year were announced by the Bishop—the Rev. Edwin Wickens and the Rev. B. B. Ramage. Following is a list of the deputies elected to the General Convention: Clerical—the Rev. B. B. Ramage, the Rev. W. J. Miller, the Rev. Joseph Sheerin, and the Rev. Edwin Wickens. Lay Deputies—Messrs. E. A. Belsterling, F. H. Sparrow, G. W. Burroughs, and T. W. Scollard.

Alternates: Clerical—the Rev. H. H. Johnston, the Rev. C. R. D. Crittenton, the Rev. J. E. H. Galbraith, and the Rev. H. G. Goodman. Lay Alternate Deputies—Messrs. E. H. Lingo, W. B. Robinson, F. E. Shoup, and Geo. A. Preston.

On Wednesday night, a largely attended missionary meeting was held at the Church of the Incarnation (the Rev. Joseph Sheerin, rector). The Bishop presided and made a stirring address. Dean Stuck, the Rev. D. I. Hobbs, and the Rev. John Power also made addresses.

By an almost unanimous vote the Council tabled a resolution offered proposing concurrence in the Milwaukee resolutions requesting the General Convention to appoint a Court of Appeals which shall have final authority in the trial of clergymen. It was felt that the diocesan court made ample provision for such cases.

The following committee was appointed to report next year upon

ways and means of establishing a diocesan paper: The Rev. Edwin Wickens, the Rev. Joseph Sheerin, and the Hon. Richard Morgan.

The Council took fitting action regarding the approaching departure of Dean Stuck for work in Alaska, passing suitable resolutions of regret at losing him, of the affectionate regard in which he is held, of appreciation of his ten years' faithful service, and assurance of earnest prayers for his success. Just before final adjournment, the Bishop, in behalf of the Council, presented the departing Dean with a beautiful gold pectoral cross and chain, and a piece of gold.

During the session of the Council an early celebration of the Holy Communion was held each morning, at the Cathedral, and at the Church of the Incarnation. On Ascension day, a special celebration by the Dean was held at 10 at the Cathedral. The Dean preached.

Vacancies on the Standing Committee were filled by the election of the Rev. B. B. Ramage and the Hon. Richard Morgan.

The Council repealed the canons regarding a diocesan fund for Aged and Infirm Clergy, and consolidated that fund with the general fund of the whole Church.

WOMAN'S AUXILIARY AND G. F. S.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in the Cathedral on Wednesday, May 11th. The Bishop celebrated the Holy Communion and delivered an address. A brief business session was held, reports being made from the parish branches throughout the Diocese. Pledges for the ensuing year's work were taken, and many encouraging signs were given of progress of the work. The meeting adjourned to St. Matthew's Home for Children, where an excellent luncheon was served for fifty. A resolution was offered, but defeated, proposing that hereafter the annual meeting be held in October of each year. Mrs. J. S. Thatcher of Dallas presided at the meetings and was elected delegate to the triennial meeting to be held in Boston.

On Wednesday afternoon a reception was held at St. Mary's College. Miss Emily Paddock of Boston made an interesting address on the Girls' Friendly Society, after which tea was served on the lawn.

WASHINGTON ASKS FOR THE AMERICAN REVISED BIBLE.

IN THE report of the diocesan Convention, last week, there was an unintentional omission of the action in regard to the communication from the Diocese of California respecting the Revised Version. The subject was brought before the Convention by the Rev. Dr. McKim, quite late in the second day's session, and a resolution offered asking the General Convention to permit its use in public service. The Rev. Dr. C. Ernest Smith spoke strongly in opposition both on the proposition itself and because of the lateness of the hour not giving sufficient opportunity for its consideration. But, a motion to lay the subject on the table having been lost, the resolution was adopted, with an amendment accepted by Dr. McKim, giving preference to the American Revised Version.

DIOCESAN ORGANIZATION EFFECTED IN WESTERN TEXAS.

SAN ANTONIO, May 14, 1904.

THE Diocese of West Texas succeeds to the former Missionary District of Western Texas, after an existence of thirty years in the latter capacity. The organization was unanimously and enthusiastically effected.

The thirtieth Convocation of the District was held May 10-15th, in St. Mark's Church, San Antonio. At the celebration of the Holy Eucharist, which preceded its organization, the Bishop was celebrant, assisted by the Rev. Messrs. J. T. Hutcheson, D.D., W. R. Richardson, and W. Carnahan, the three senior presbyters of the District, and the only ones now remaining of those who took part in the primary Convocation in 1875. The sermon was preached by the Rev. W. R. Richardson, of St. Mark's, San Antonio, and was a most valuable and interesting resumé of the history of the Church in this field, since those days when the Republic of Texas formed part of the foreign domain of the Church. His text was, "Not laying again the foundations . . . let us go on."

The Rev. A. J. Holworthy, of Corpus Christi, was unanimously re-elected secretary; and after the report of the committee on credentials had been acted upon, Convocation adjourned, till Wednesday at 9:30 A. M., to make way for a meeting of the District Branch of the Woman's Auxiliary which met in St. Mark's on Tuesday afternoon. At this meeting the reports of the various District officers were read, showing a laudable growth in the organization. Miss Paddock, the General Secretary of the Girls' Friendly Society, was then introduced by the Bishop, and made a stirring and intensely interesting address on the work of that society, looking to the formation of chapters in this District. The Rev. J. T. Foster, of Gonzales, made a short missionary address, full of Ascension-tide thoughts, and the meeting closed with words of commendation and benediction from the Bishop. At Evensong the sermon was preached by the Rev. J. T. Foster, on the Divine element in mission work.

THE BISHOP'S ADDRESS.

On the second day the Bishop read his annual address. After words of welcome and salutation, he reviewed the work of the past

and noting the fact that much land was yet to be possessed, he went on to draw many lessons of warning and also of inspiration for the future. He then dwelt at more or less length on some of the present-day questions which tend to counteract the work of the Church—the desecration of the Lord's Day, the influence of the saloon element, corruption in city and national politics, and divorce. He reserved his judgment on the questions to be brought up in General Convention—the organization of the Colored work and Marriage and Divorce. He congratulated the Convocation on having reached that point in its history when full diocesan organization was possible, and warmly commended the Commissioner of the Endowment on his great success in raising the funds, which has made this event possible. The Church in its educational work was marching well to the front, the schools being well filled and in a sound financial condition.

FIFTY YEARS OF SERVICE.

The Rev. J. T. Hutcheson, D.D., president of the Standing Committee, in presenting its report stated that in July next he would, if spared, celebrate the fiftieth anniversary of his ordination, and, having served in the work of the District with but a short break from its inception and for the last 17 years in his present office, he now felt himself obliged, on account of increasing infirmity, to sever himself from all official connection with the Convocation. Whereupon the Bishop appointed a committee to consider Dr. Hutcheson's statement and to draw up appropriate resolutions.

The Committee on the State of the Church, reporting on the third day, noted a slight increase in the number of communicants, at present 2,407, but deplored a falling off in baptisms and confirmations, which latter number but 230, a decrease of 38.

This being Ascension day, the Holy Eucharist was celebrated at 11 A. M., by the Rev. W. R. Richardson, assisted by the Rev. M. A. Barber; the sermon being preached by the Rev. S. F. Reade, of Goliad.

THE NEW DIOCESE.

At the afternoon session, the Committee on the Constitution and Canons of the proposed new Diocese having presented their report, Convocation resolved itself into a committee of the whole for its consideration. The Rev. W. R. Richardson was elected chairman, but was afterward relieved by Col. Proctor of Cuero, and the Rev. A. J. Holworthy was elected secretary. The work of adopting the constitution and canons was carried through on the whole very smoothly and with fair speed, the principal ripple being caused by woman's suffrage in parochial matters, which was, after a sharp discussion, granted. All debate on the name of the Church, and also of the proposed new Diocese was waived in deference to the Bishop.

The evening session was given up to the report of the Commissioner on the Endowment Fund. He reported that he had raised by subscriptions on the certificate plan, \$30,109.10, and trusted, before he was through with his work, to raise the amount to \$40,000. This, with the funds already invested and amply allowing for shrinkage in the subscriptions by reason of death and otherwise, would give the new Diocese an endowment fund of over \$75,000.

The fourth day was devoted almost entirely to work on the Constitution and Canons. Finally, this most important business was brought to a close, and the committee having reported progress, Convocation resumed its sessions in the evening, the Bishop presiding.

The adoption of the new Constitution and Canons was the first business brought up, and this, having been unanimously carried, a new Diocese, that of "West Texas" came tentatively into being (the Missionary District of Western Texas having ceased to exist) at 8:55 P. M., Friday, May 13, 1904, subject to the action of General Convention.

A DIOCESAN COUNCIL.

The Bishop having called the Primary Council of the Diocese of West Texas to order, the Doxology was sung with great fervor by the delegates; and another star was ushered into the glorious constellation of the Church in the United States.

The Council then proceeded to the election of the diocesan officers. The Rev. A. J. Holworthy, of Corpus Christi, Mr. W. Kendall of San Antonio, and the Rev. A. W. S. Garden of San Antonio were respectively elected Secretary, Treasurer, and Registrar of the Diocese. On account of the small number of delegates present, owing to a heavy rain, the dictation of the Bishop was, by motion, made the order of business for 10 A. M. to-morrow. The Rules of Order lately in force in the Convocation of Western Texas were, with slight amendments, adopted as those governing the Council. The thanks of the Council were extended, by a rising vote, to the committee on Constitution and Canons for their invaluable and laborious services.

ELECTION OF A BISHOP.

Next day, after certain routine matters had been disposed of, the Council proceeded to the election of a Bishop. The Missionary Bishop having retired, the Rev. W. Carnahan was elected president *pro tem*. The Rev. W. R. Richardson, in a very touching speech, nominated the Rt. Rev. J. S. Johnston, D.D., as first Bishop of the Diocese of West Texas. The nomination was very ably seconded by the Rev. J. T. Hutcheson, D.D. On the ballot being cast, Bishop Johnston received the unanimous vote of the 16 clerical and 9 lay delegates present. The acting president announced the election in a speech full of love, personal regard, and respect for Bishop Johnston

as "a man consecrated to God and to the welfare of His Church." Prayers were then said, and thereafter the delegates signed the requisite certificate to General Convention. A committee of the three oldest priests of the Diocese was appointed to take steps looking to some testimonial to the Bishop. A committee of two, the Rev. W. R. Richardson and Dr. R. Atkinson, was appointed by the chair to notify the Bishop of his election and inform him that the Council was awaiting his presence. On the arrival of the Bishop, escorted by the Committee, he was received by the Council standing. The President *pro tem* placed him in the chair with a few well-chosen words, full of tender memories of the past. The Bishop very touchingly thanked the Council for its confidence and love, and while urging the clergy to stand fast for the verities of the Faith, pledged himself to the building up of the Diocese till, by God's help, it stands with the best in the land. A hymn was then sung, after which the Bishop offered prayer for himself, the clergy, and the people; and then, rising, bestowed his apostolic benediction upon his kneeling Council.

THE ELECTIONS.

The Council next proceeded to the various elections, the results of which were as follows:

Standing Committee—The Rev. Messrs. J. T. Hutcheson, D.D., W. R. Richardson, and Wallace Carnahan, all of San Antonio; and Messrs. R. Atkinson of San Marcos, J. T. Woodhull, and G. B. Moore of San Antonio.

Deputies to General Convention—The Rev. Messrs. W. Carnahan, W. R. Richardson, A. W. S. Garden of San Antonio, and M. A. Barber of San Marcos; and Messrs. J. S. Lockwood, J. T. Woodhull of San Antonio; W. Atkinson of Gonzales, and A. G. Heaney of Corpus Christi.

Trustees of University of the South—The Rev. L. S. Bates and Messrs. A. G. Heaney, Corpus Christi, and D. C. Proctor, Cuero.

The Council, by formal resolution, placed itself in line with the Diocese of California in its petition to General Convention looking to the permissive use of the Revised Version of Holy Scripture in Divine worship. The Bishop next created the office of Archdeacon, and appointed the Rev. A. W. S. Garden, of San Antonio, to the dignity of that office with special reference to the increase of the Endowment Fund of the Diocese. With the fixing of the salary of the Bishop at \$3,000 per annum, the meeting of the next Council in San Antonio on the third Wednesday after Easter, 1905, and other routine business, the Council, after passing the usual thanksgiving resolutions, adjourned.

The Latest.

MR. MURRAY ELECTED BISHOP OF KENTUCKY.

LOUISVILLE, May 17.—At the diocesan Council, this afternoon, the Rev. John G. Murray was elected Bishop of Kentucky, on the second ballot. Dr. Murray is at present rector of the Church of St. Michael and All Angels, Baltimore.

The Rev. John Gardner Murray was born in Lonaconing, Maryland, August 31, 1857. After education in the public schools of Cumberland, Md., and at Wyoming Seminary, Kingston, Pa., he took a partial course at Drew (Methodist) Theological Seminary at Madison, N. J., retiring from that institution in 1879. He was then engaged in business for some years, residing in Kansas from 1879 till 1882, and in Alabama from the latter year. Being attracted toward the Church, he was led to study her claims, as a result of which he was ordained deacon April 3, 1893, by Bishop Jackson, and priest April 16, 1894, by Bishop Wilmer. He was in charge of Alabama River missions from the time of his ordination until 1896, when he accepted the rectorship of the Church of the Advent, Birmingham, Ala., retaining that work until last year, when he entered upon his present rectorship of the Church of St. Michael and All Angels, Baltimore.

He is a sound Churchman, who came into the Church from strong conviction on the right lines, having been influenced to some extent during his studies of the Church by contact with that master theologian, the late Dr. E. W. Spalding. His election as Bishop of Kentucky is a happy one.



REV. JOHN G. MURRAY.

THE EXTENSIVE WORK OF TRINITY CHURCH, NEW YORK

Gives Aid to a Multitude of Religious Objects

GRADUATE SCHOOL OPENED AT UNION SEMINARY

Chapel Consecrated at Tomkins' Cove

The Living Church News Bureau.
New York, May 16, 1904.

THE Year Book of Trinity parish has just appeared and gives an interesting summary of the work conducted in the parish church and the eight chapels. Trinity is undoubtedly the largest Church organization in the country, and almost any one of its "chapels," St. Paul's, St. John's, Trinity, St. Chrysostom's, St. Augustine's, St. Cornelius', St. Agnes', and St. Luke's, would, as an independent organization, be considered a good sized parish. This is indicated by the contributions of these chapels, the amounts named being devoted almost exclusively to benevolences, little of the money going toward the defraying of usual parish expenses, such as salaries of clergy staff, etc. Trinity Church itself raised in collections and contributions \$26,575 last year; St. Paul's Chapel, \$3,573; St. John's Chapel, \$2,753; Trinity Chapel, \$20,288; St. Agnes' Chapel, \$11,343; St. Chrysostom's Chapel, \$4,098; St. Augustine's Chapel, \$1,228; St. Luke's Chapel, \$833; and St. Cornelius' Chapel (a mission for soldiers on Governor's Island), \$164.

There is no statement in the Trinity year book as to the income of the parish from property and investments, nor are the total expenditures of the vestry stated. A summary shows that collections and contributions throughout the parish amounted to \$70,858, that the vestry appropriated \$65,442 for parish purposes, and that for purposes outside the parish \$30,270 was appropriated; a total of \$166,571. This amount does not include salaries nor office expenses, so that total expenditures are doubtless far beyond the sum named. Something of the benevolent work of the parish is indicated by the items in the appropriations for parish objects. These include \$28,124 for parochial schools, \$3,950 for industrial schools, \$5,569 for cooking, laundry, and manual training schools, \$13,594 for Trinity Hospital for the sick poor, and \$5,017 for alms to the poor.

Churches aided by Trinity Corporation include St. Clement's, St. Peter's, Holy Apostles, St. John the Evangelist, St. Philip's, St. Andrew's, St. Mary's, Holy Rood, and Holy Sepulchre, all in New York City. Annual allowances are also made to the Mission for Seamen, the City Mission Society, the Church German Society, and the Church Temperance Society of New York, Hobart College in the Diocese of Western New York, St. James' Church, Hyde Park, the Archdeaconry of New York, St. Luke's Hospital, St. Mary's Hospital, the House of the Holy Comforter, the Free Church Home for Incurables, and the Episcopal and Diocesan funds of New York Diocese.

The statistics of Trinity parish follow: Baptisms, adults, 72; infants, 491; total 563. Confirmations, 477; Marriages, 461; Burials, 439. Communicants, 7,234. In the Sunday Schools are 224 officers and teachers and 3,520 scholars. The daily parish schools have 23 teachers, 488 boy scholars and 141 girls. In kindergartens are 8 teachers and 166 scholars. Night schools have 5 teachers and 271 scholars, and Industrial and House schools, 45 teachers and 699 scholars.

GRADUATE SCHOOL AT UNION SEMINARY.

The Rev. Dr. Charles A. Briggs has been made the first professor of the new graduate school instituted by Union Theological Seminary. He was publicly inducted into the chair of Theological Encyclopedia and Symbolics Monday afternoon of last week, the same meeting being a recognition of the completion of thirty years' service in the Seminary by the professor. The Rev. Dr. Briggs made a lengthy address, in which he outlined the purpose of the Seminary's graduate school, saying in part that the plan is to make it possible for the minister to be trained as are the members of other professions, for whom graduate courses are provided which take them farther into the subjects of their professions than do the ordinary college or university course. It was plain from Dr. Briggs' remarks that the "higher criticism" is to be taught in Union's graduate school, for he said that the dearth of men studying for the ministry might be accounted for in part by the fact that theological education "does not offer the same freedom of investigation as do other professions and walks of life. It is the purpose of the graduate school to do what it can to offset this condition."

NEW CHAPEL AT TOMKINS COVE.

On Ascension Day Bishop Potter consecrated a new chapel for the House of St. John the Divine, located at Tomkins Cove on the Hudson. The House is the seat of the fresh air home, carried on chiefly by a company of ladies representing the Cathedral, but bringing their children who are cared for from the lower East Side, chiefly from Stanton Street. There is a large farm, and a fine house. The new chapel cost about \$5,000, and is most complete. The trustees are the Archdeacon of New York, who assisted in the service of consecration, the Messrs. Alonzo Potter and John Seeley Ward, Jr.

MISSIONARY PROGRESS.

AS REPORTED TO THE BOARD OF MISSIONS AT THEIR MAY SESSION.

THE Treasurer's report showed that the net increase in contributions applying upon the appropriations of the Board up to May 1st was \$11,501.76. For five weeks after Easter there had been received from 2,168 Sunday Schools \$51,113.48, an average of \$23.57 per school. During the same length of time last year there was received from 2,175 Sunday Schools \$49,248.37, averaging \$22.68 per school. The total appropriations to date for the current fiscal year amount to \$826,537; including the deficit on the 1st of September.

The Rev. Rufus W. Clark, D.D., as Chairman of the Commission on Domestic and Foreign Missions of the Diocese of Michigan, informed the Board of a proposed Laymen's Missionary Conference to be held in the city of Detroit on November 8th next, to be composed of the Churchmen of five affiliated States of the Middle West, namely, Ohio, Indiana, Michigan, Illinois, and Wisconsin, and asked on behalf of the Commission for the cooperation of the Board of Managers and the appointment of a deputation of laymen to attend. This was granted, the committee named consisting of Mr. George C. Thomas, Mr. George Wharton Pepper, and Mr. George Gordon King.

The matter of the appropriations for the next fiscal year received the most careful attention. Those for Domestic and Foreign Missions were made with a view simply of taking care of the natural increase of the work. To do this the Board found that it was absolutely necessary to increase the gross amount by about \$20,000 over and above the amounts similarly appropriated last May. Nevertheless if the appropriations were made according to the most urgent requests of the Bishops for entering upon work crying out to be done, the advance would have been much greater. It was distinctly stated on the floor of the Board that there was nothing that was so difficult as to decline to meet the reasonable requests of the Missionary Bishops whom the Church had sent out to do her work at home and abroad. At the solicitation of the Commission on work among the Colored People \$1,000 additional each was given to the Bishop Payne Divinity School and to St. Paul's School, Lawrenceville, Va. (This appropriation of \$2,000 is included in the increase of \$20,000, alluded to above.)

HONOLULU.

The Bishop of Honolulu reports that the offering at Easter for the Cathedral Building Fund was \$8,650 of which \$4,000 came from Congregational people—the amount needed being \$22,000.

THE PHILIPPINES.

Bishop Brent was heard from as late as March 25th. He was then en route to Bontoc, thence he would strike across the country to Baguio. Was expecting to reach Manila again on April 29th and after visiting Zamboanga and Cotabato he would be leaving for the United States by way of Europe.

WEST AFRICA.

The Bishop of Cape Palmas urges the necessity for immediate work upon one of the buildings for the Girls' Training Institute, since the lease of the hired house that they are occupying will soon expire and there is no assurance that it can be renewed. The Bishop asked for a speedy appropriation of the \$6,000, which is required in addition to the amount appropriated by the Liberian Government, but the Board was obliged to inform him that it would not meet his wishes at the present time because of lack of funds. On the Thursday before Easter, March 31st, the Bishop consecrated St. Luke's Chapel, Edina, near Bassa, and on Easter Day confirmed ten persons in the same building. This chapel was built entirely by local effort. A remittance of \$60 from Trinity Memorial Sunday School, Monrovia, being received, and similar remittances for the last four years showing a steady gain, the Board took occasion by resolution to offer its congratulations to the Rev. N. H. B. Cassell, rector, and his Sunday School.

HAITI.

The Bishop of Haiti writes that he will soon ordain two young men who have been students of the local Divinity School, one of whom is the son of the Rev. Pierre E. Jones, who is a graduate of the Philadelphia Divinity School. Two other young men are taking preparatory studies for the ministry in St. Paul's School, Lawrenceville, and the Bishop Payne Divinity School, Petersburg, Va.

MEMBERSHIP.

Mr. Robert C. Pruyn of the Diocese of Albany was elected to membership in the Board to fill the vacancy caused by the death of Mr. Leslie Pell-Clarke.

HARD WORK IN THE PHILIPPINES.

BY THE REV. JOHN A. STAUNTON, JR.

OUR first services for Americans in Baguio were held in the dining-room of the hotel, with a small attendance, except on the occasion of the Bishop's visit, when the room was fairly filled. The action of the Philippine Commission in making Baguio the summer capital of the Islands, and the evidence that large numbers of Americans would make the place their residence for at least a part of the year, pointed to the advisability of our building a church there at once. A lot was secured in a magnificent site on government land, upon a written recognition of the government's claim to the property, and the understanding that we would have the opportunity of buying when the lots in the Baguio townsite should be auctioned off. A church building, 60x25, has been completed, but it is not occupied because as yet it is unprovided with furnishings and seats. In the meanwhile regular services are held in the chapel of our house, a short distance north of the Baguio townsite. Attendance has been fluctuating. The largest number at any service was nineteen, at a time when the Civil Commission was in session in Baguio, while during the rainy season the attendance was limited to the members of the missionary's household.

At the request of certain Christian Filipinos in the town of La Trinidad, four miles from Baguio, Mass was celebrated every Sunday for about two months in a building in that town which was formerly a convent but is now private property.

The service I used was the Spanish translation of the Communion Office in our Book of Common Prayer. The attendance seldom fell below twenty-five and was occasionally as large as forty. Before undertaking these services, I was careful to explain to the people that I was not a priest of the Roman Church nor in any way connected with that body, and that I represented a branch of the Catholic Church which did not recognize the supremacy of the Pope. This was perfectly understood. I also made the people to understand that I had no desire to change their religion, but that if they wanted ministrations, from which they had been cut off entirely for several years, I was competent and willing to give them. During the period in which I visited La Trinidad for services, there were several cases in which I was asked to officiate at baptisms, burials, and marriages. It is not perhaps to be wondered at that opposition should show itself to these ministrations, and upon its becoming evident that the earlier desire of the people was waning, it seemed best not to force the situation by continuing the services. The opposition was in part underhanded, and in part very open, a friar from the low-lands visiting the community and expressing his mind freely. Still I am occasionally called upon for a ministration, which I never refuse.

Of religious work proper among the pagan Igorrotes, it has been impossible to do anything as yet. There are many impediments which stand in the way of making a beginning. The difficulty of learning a language which has never been committed to writing is not the least. Among other causes that hinder may be mentioned the natural conservatism and suspicion which has been made firm by past experience, the sentimental attitude taken by many Americans, often with selfish motive, in regard to the preservation of native dress, customs, and superstitions; the necessity, the absolute necessity at present of depending on the Igorrotes as beasts of burden; and by no means the least impediment to the work of civilization and Christianization, the lawless and immoral examples set these people by many of our own countrymen. If the Igorrotes remain near Baguio after the development of this place as a capital (there are many who think that they will disappear or retreat before civilization), I do not think that there are any absolutely insurmountable difficulties in the way of their Christianization, but it will be a long time before results will show well on paper. It must be borne in mind that the Igorrotes do not seem as they do in more remote sections of the mountains, that their dwellings are scattered, and that even in the Province of Benguet, dialects differ.

Early last year ten acres of land were purchased near the Baguio townsite, in the upper part of the valley which drains towards La Trinidad. Upon this property a house has been erected as a residence for the missionary and as a place of rest and recuperation for those workers who are exhausted by the heat and work of the lowlands. The name of our home is the House of the Resurrection. In it there is a chapel where services are said daily. Not infrequently, persons from a distance

come on a Saturday night that they may receive Communion next morning. They are always welcome.

In connection with the House of the Resurrection an attempt has been made to interest natives, both Ilocanos and Igorrotes, in industrial work and the use of tools. But there has been as yet no success. In spite of the fact that in the basement of our house I have the most perfectly appointed carpenter shop in the province, and a fine collection of tools, it has been impossible to induce any interest in manual training, or indeed even to get Igorrotes to use the grindstones to sharpen their bolos, though I have offered it freely for this purpose. With every tool at hand adapted to the special purpose, I found one of our Ilocano servants trying to cut out the circular top for a stool by hacking at a plank with a kitchen knife. And the elementary mechanical appliances, such as the crank and the lever, are not sufficiently understood by the Igorrotes to enable them to use American tools with efficiency. For example, I have tried in vain to teach an Igorrote to turn the crank of the grindstone properly, and I have not yet found one out of the many I have tried who will turn the crank of my hand-power saw-table without throwing all his force on the dead centres. On the other hand, they will accomplish with a bolo



IGORROTE BOYS CUTTING WOOD [AT BAGUIO].

what would appear to be impossible. One difficulty in teaching Igorrotes is due to the fact that after two weeks or a month at the most, they become restless and go off to their hovels and dirt, which are better in their eyes than cleanliness and comparative luxury.

When I first went to Benguet I planned to prepare a garden where I could raise the vegetables necessary for our house and give some kind of instruction, or at least object lessons, in the use of American tools and methods, to our Igorrote neighbors. To this end I bought a mule, a carabao, and a cart, using for this purpose money which had been sent me by my friend, the Rev. Herman Page of Chicago, upon learning of my plans.

It is with regret that I have seen all my agricultural plans fail. The soil at Benguet is unsuitable for cultivation except for camotes and gabie, which the Igorrotes raise in sufficient quantity and sell cheaper than we could raise them. The Government Agricultural Station, which since my coming to Baguio has spent hundreds of dollars in the attempt to raise all kinds of vegetables, has been a conspicuous failure, in spite of the very best superintendence. The attempt has now been abandoned as useless, and another attempt is being made in the valley at La Trinidad. Another agricultural failure has been the Government Agricultural School at Baguio for Igorrote boys. Last year not a crop materialized in spite of the great amount of work done. It seems demonstrated that the red alkaline clay which prevails on our property is not suitable for gardening.

Baguio seems to be an excellent field for the establishment of a boarding-school for American children whose parents are temporarily or permanently residing in the Provinces or in Manila. The call for the establishment of such a school has come from several residents with children, and a committee has been appointed by the Bishop to consider the matter.

So far as results are concerned, this report suggests failure rather than progress, and failure it is; yet the year has been spent in pioneer work of the hardest kind, with difficulties at every turn which can be appreciated only by those who have experienced them. And in any new field, experimental failure is necessarily the first step towards permanent progress.

AMERICAN CHURCH WORK IN PARIS.

ON THE left bank of the river Seine, in the city of Paris, there is only one church in which services are held in English. It is a temporary iron structure, nestling back in a court beautifully laid out in grass, shrubs, and flowers. It is a chapel of the well-known Church of the Holy Trinity in the Avenue de l'Alma, and is dedicated to St. Luke, Physician, Evangelist, Artist, and Martyr. The propriety of the dedica-



ST. LUKE'S CHAPEL, PARIS.
(LOOKING N. E. TOWARD THE ALTAR.)

tion is at once evident when it is known that the church stands in the very heart of a large community of English-speaking students, American and English, men and women. In this colony of students, far removed from their homes and home influences and in the midst of the many and subtle dangers of a large city, stands our little church, reminding those who



ST. LUKE'S CHAPEL, PARIS,
PRIEST'S STUDY, SHOWING THE REV. ISAAC VAN WINKLE.

are absorbed in the pursuit of painting, sculpture, architecture, music, language, and other departments of study, of God and His Church, of the spiritual demanding culture and development as truly as the intellectual and technical.

The church is simple without, and most reverent within.

On Easter day white flowers, in pots, were massed on either side of the altar, and vases of choice white flowers were upon the retable. At the early celebration 83 communicants received, of which perhaps fully 70 were students. At 10:30 the church was crowded, and 53 more received the Blessed Sacrament. The offerings were most generous in proportion to the means of the worshippers. The flowers were all specially offered, and the children's classes in the afternoon made their special offerings for missions.

To tell the story of the practical usefulness of St. Luke's would demand a volume. Year by year, throughout the whole year, its services minister to the spiritual needs of our students, and constantly advice and spiritual and material help are given to those in need. Its influence and helpfulness are far-reaching. When one considers that this colony of students is made up of young men and women from every part of our land it is readily

seen that St. Luke's is an important missionary force. Again, the mingling of English Church people with our own has a great educational influence in showing the oneness of the American and English Churches.

Perhaps these few lines may lead travellers to look up St. Luke's when in Paris. The clergy find their way to Holy Trinity; a visit to St. Luke's would repay them. Laymen would be interested. It is a real, important need that is ministered



ST. LUKE'S CHAPEL, PARIS.

to by this little church in the Latin Quarter of Paris, viz., the souls of young children of God at the time and under conditions when they so often and so sorely need help. It is hoped that the work may be in the future more and more developed and in God's own good time put upon a secure and permanent basis, with a church which shall be eloquent of the generosity of American Churchmen, and declare by its material structure, the faithful endeavor adequately to realize the great responsibility which rests upon us. The church stands in the Rue de la Grande Chaumière, No. 5.

THE LATE REV. JOHN H. CONVERSE.

BY THE REV. C. L. FULFORTH.

ONE by one the co-laborers of the saintly James De Koven at Racine College join the innumerable throng.

The last to be received into that blessed company was the Rev. John H. Converse, who entered into the rest of Paradise May 5th. The account of his burial will be found in the Maryland news in this issue.

For the last ten years he was rector of the Church of the Messiah, Gwynedd, Pa. Previous to that he served the Church at Riverton, N. J., and Westmount, Md., where he was buried. His best work was done while he filled the professorship of Latin, at Racine. By his courteous manners, affable bearing, and willingness at all times to help the laggard and encourage the disheartened, he endeared himself to the "boys" and made for himself a lasting remembrance in their hearts.

As a priest he served the Church with marked fidelity. He was a devoted shepherd and fathered his flock with extreme care. Of a quiet, retiring disposition, he never attained to that great distinction which his great learning, sound judgment, rare culture, and Christian gentlemanliness entitled him. He modestly served, patiently waited, and has gone in full faith to his reward.

FAILURE, after long perseverance, is much grander than never to have a striving good enough to be called a failure.—George Eliot.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days.

Part II.

By the Rev. ELMER E. LOFSTROM.

ST. PAUL AT EPHESUS.—THE ONLY TRUE GOD.

FOR TRINITY SUNDAY.

Catechism: Questions I. and II., The Christian Name. Text: Isaiah xlv. 22. Scripture: Acts xix. 24-41.

ST. PAUL was at Corinth on his second missionary journey, living with Aquila and Priscilla, the tent-makers, when we last left him. From Corinth he set out for Jerusalem to be there for an approaching feast. With him Aquila and Priscilla went as far as Ephesus, probably to buy material for their tent-factory. While the ship was in port, St. Paul went to the Jewish synagogue "and reasoned with the Jews," who became at once interested and asked him to stay and explain to them more fully his message about Jesus being their Messiah. St. Paul felt that he could not delay his journey to Jerusalem, but promised to return to them, God willing, as soon as he could.

Before his return, the Jews at Ephesus had a chance to learn something more about the coming of their Messiah. Apollos, an Alexandrian Jew, "an eloquent man and mighty in the Scriptures" (Acts xviii. 24), but knowing only the baptism of John, began giving them the message: "The Kingdom of Heaven is at hand." Aquila and Priscilla explained to him how Jesus had come to fulfil John's word, and sent him on to the Church at Corinth. So when St. Paul came to Ephesus a little later, on his third missionary journey, he found twelve men who, like Apollos, and perhaps converts of his, were "disciples, knowing only the baptism of John." These St. Paul baptized with Christian Baptism and confirmed them, and they became the nucleus of the Church at Ephesus. At first St. Paul preached in the Jewish synagogue and secured as many disciples there as he could, and continued arguing with the others until he saw that they were "hardened" (v. 9), and there was no longer any hope of winning them over. Then he used "the school of one Tyrannus" for a meeting place for the disciples, and continued working there for full two years. That was a long time for St. Paul to be in one place, as he felt that his special work was planting, that others might water. But Ephesus was a very important city, with roads bringing much business to it by land and ships by sea. There he had a chance to meet travellers who, like Aquila and Priscilla, came to Ephesus on business; and may it not be that at this time he went out sometimes from Ephesus itself and founded "the seven Churches of Asia," of which we read in the Revelation of St. John (Acts xix. 10 and 36)?

Ephesus was a strong centre of heathen worship, and St. Paul's work brought him into direct conflict with it. He himself, in a letter written at this time, describes his work here by saying: "A great door and effectual is opened unto me and there are many adversaries" (I. Cor. xvi. 9). We may say of *St. Paul's work in general at this time*, that it centered in a great city where many from all parts of the Roman world were coming and going, but staying long enough to be reached by his preaching. He was opposed by the "hardened" Jews, and very strongly by those Gentile heathen whose business depended upon the continuance of the old religion.

Examining his work more in detail, we may study the contrasts which must appear of necessity when the true comes in to displace the false. We may thus contrast: (1) The believing and unbelieving Jews; (2) Diana and the only true God; (3) The old and the new measure of conduct.

(1) As St. Paul's labor for the first three months was in the synagogue, we must look there for our first contrast. The Jews had a true but incomplete religion. It was good as long as the more perfect revelation from the same God had not been given (Heb. i. 1). But for men to cling to the old when the better had been given, showed that they did not rightly understand the old. The Jews who believed St. Paul's Gospel could realize that a greater truth had come, before which their old truth could no longer hold first place. As a practical matter to-day, this lesson may profitably be applied to our divided Christianity. The sects have made the same mistake as that of

the unbelieving Jews. They lay all the emphasis on some subordinate truth, and insist on its acceptance, or they require the acceptance, not of the great truths themselves, but of some explanation of them. The Baptist says the only thing that can give true Baptism is to add to your Baptism a certain narrow method or ritual of receiving it; the Methodist insists that your conversion come to you in one certain way; the Presbyterian and Lutheran insist that you explain doctrines after their own fashion; and so on. In some cases the fundamental truths of the Gospel have been lost sight of entirely, in order that some supposed truth might be emphasized. The children are forbidden to come to Him, e.g., that someone's explanation of the Sacrament might not be contradicted. Rather, let those who will, accept such theories and explanations, but let all unite in the Church of the living God, with her Creeds which set forth the truths which are alone essential and vital.

(2) The heathen worship of Diana comes into contrast with St. Paul's Gospel. Into contrast, but not into comparison; for there can be no real comparison between the true and the false. The temple of Diana at Ephesus was one of the seven ancient wonders of the world, and a description may be found in any work of reference. It contained a curious old image of Diana, revered not for its beauty but for its supposed origin. It was a somewhat grotesque figure of wood (read Isaiah xlv. 6-20), after the fashion of India rather than of the beautiful Greek sculpture. This was worshipped, as also were small reproductions of it and its shrine, while certain characters or "Ephesian letters" copied from the crown, garment, or base of the statue were carried about as amulets to ward off evil. Some of the most learned who worshipped Diana no doubt understood that the image somehow represented Nature, which gives increase to all natural products, but even so, they had no conception of God as the Father of all and the Giver of all good things, while the people as a whole, in blind superstition, worshipped and gave gifts and sacrifices to the piece of wood shaped into an image. But when people have been trained up to fear being "hoodooed" if they neglect such things, it takes a real knowledge of the truth to correct it. St. Paul was successful because he came with the message of the true God.

(3) A Church in such a city as Ephesus must sooner or later begin to show the contrast between the conduct of its members and the followers of the old way. Demetrius and the craftsmen of like occupation serve to bring it concretely before us. Finding themselves losing money by reason of the Christians, they took steps to work against them. They asked not "What is true? What is right?" but "What will pay?" They opposed themselves to the new Faith and tried to overcome it, not by showing the superiority of the old, but simply gathering a mob to shout "Great is Diana of the Ephesians!" The Christian's standard of conduct should be always the true and right—not money. If we decide our conduct by the latter standard, as many still do, how much better are we than the Ephesians who knew not God?

St. Paul having already planned to leave Ephesus (verse 21 and Rom. xv. 17-29) immediately took his departure; not that he was afraid, but because he thought it would lessen the difficulties of the Church there.

The theatre was a large amphitheater, the ruins of which are still standing. The seats ranged around the central arena were in tiers, one above another, as circus seats are usually arranged, only these were permanent, and this one would hold about 30,000 people. A discussion of the psychology of a mob is suggested by verse 32, and the speech of the town clerk is a model for an appeal to reason and law.

ARCHBISHOP MAGEE would often tell the following story, and say it was the best lesson about charity he ever had in his life:

"It was when my father was Vicar of St. Peter's, Drogheda, Ireland. One day I met a ragged, miserable child who was begging for help. Touched by his wretchedness, I made my way to my father's study, and told him about the boy, and asked him to give me something for him. Looking up from his books and papers, he said: 'Indeed, I cannot. I have all our own poor to help, and I really cannot do anything for the lad.'

"However, as I turned crestfallen to the door, he called after me, 'Willie, if you like to go without your own dinner, and to give it to the boy, you may; and go and ask your mother to find some old things to clothe him in.'

"Off I went, delighted, and gave the lad my dinner. And now, when I hear of large sums given in so-called charity, I think of my father's words: 'Willie, if you like to go without your own dinner, you may give it to the lad.'

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CREEDS AND UNITY AS SEEN BY A UNITARIAN MINISTER.

To the Editor of *The Living Church*:

I DO not know whether you admit communications from non-Episcopal, not to say "heretical," correspondents, but I am moved by views of yours, quoted in the *Literary Digest* to call in question the soundness of the position there taken. I refer to the discussion of Dr. Hillis' ideas of a "Church Trust," in which you take the ground that there is no alternative to Authority but Agnosticism; no unity possible but one based either upon submission to one imposed creed or upon a common denial of all creeds. The point I seek to make—without raising the question whether unity of belief is desirable enough to be sought at all hazards and at the sacrifice of love—my point is that that unity is most likely to be attained where the most entire freedom exists to seek for and adopt the truth. The branch of the Christian Church most nearly at one among its members in its creed, not merely negatively, but positively, is the Unitarian, of which I am myself a minister. We tolerate no imposition of a creed; everyone of us is free to believe much or little as he can; yet when we compare views we find that we scarcely differ at all upon the great themes of religious interest, God, Man, his history and destiny, the Bible, Jesus, Duty, Life here and everywhere. We are virtually one body, while all the bodies around us: Greek, Roman Catholic, Protestant, which insist on oneness of creed as a condition of salvation or of fellowship, and which boast of a unity of creed, are in fact sadly divided; not one but has its differing, sometimes wrangling, schools of thought whether open or unrecognized. And so those who were the freest to differ, differ in fact the least.

Nor should this seeming paradox long remain one. Truth in itself is one, not many, though it may be many-sided. Then what all are free to search for, some one or more of the searchers are likely to find, and then, if each is perfectly free to tell what he has found, at last the true finding must prevail and draw all men to itself. Surely this must be, for is not Truth mighty to prevail? And, as Milton asks: "Who ever knew Truth put to the worse in a free and open encounter?" It is because we are afraid for the Ark of Truth and put forth our poor hands to steady it, or else try to wrap it up in creed blankets and coddle it, that men go astray and miss it, or that Truth seems sickly instead of the brave and stalwart thing that it is.

But why this "search" for the truth? Was it not "once delivered" long ago? No doubt, in large measure, though not all of it, since the Spirit of Truth has all along had many things to reveal to us, only we could not bear them save as from age to age the mind and heart of the race developed to receive them. But that which was "delivered," *how* was it delivered, under what warrant or sanction? Of bare authority? How can we think it, or bear to put such weapons into the hands of those who would charge Christianity with being a system of intellectual oppression or credulity? Not so can we understand Jesus when we hear Him saying, "Why, even of your own selves do ye not discern the right?" And again, in the words of a persistent and very credible, though uncanonical, tradition ascribes to Him: "Show yourselves tried money-changers." Not so Paul, when he writes to the Church at Corinth, almost in echo of the older prophet who makes the Spirit plead: "Come now, and let us reason together"; "I speak as to thoughtful men; criticise what I say"; and to the same Church disclaims any other authority than that of the truth itself: "Not that we lord it over your belief," he says, "only we are helpers of your joy, for by belief ye stand." He would have us "put everything to the test," so that we may indeed "hold fast that which is good."

I must close this communication which may already have tried your patience, though there are many things which press for attention in the matter of creeds, as, that every one really has a creed, latent and subconscious, if not conscious and confessed; that everyone ought to have a creed and be dissatisfied until it formulates and expresses his own present and highest

conception of truth; that only a freely reached and honestly confessed creed has any virtue for the soul's health or as a means to religious unity; because, finally, creeds of mere authority have, and in history have proved to have, no unifying, but only a divisive force. It is the spirit of truth and the love of it, not the outward form of confession (which may or may not be true, and which ought to and must vary with each one's present vision) which draw men together into one fold. First the unity of the Spirit, and then naturally and in its own good time will follow the unity of faith or belief.

With all good wishes, I am

Your brother in love of the truth,

H. D. CATLIN.

Edgewood Park, Pa., May 7, 1904.

PAROCHIAL MISSIONS.

To the Editor of *The Living Church*:

IT WOULD seem as though the Parochial Missions Society is about to become extinct. This is a serious loss. The Society has done much good, and there is a necessity for it, or some similar institution to do more. Had such an agency existed in the eighteenth century, instead of the Methodist schism, John Wesley would have been the most active missionary, with a host of workers going from parish to parish stirring up new life.

Something must take the place of the Parochial Missions Society. Shall it be the Society of St. Philip the Apostle, whose head is the Rev. Dr. Lloyd of Uniontown, Pa., and who has conducted successful missions all over this country? He has gathered around him a few earnest clergymen, and here is a nucleus around which the general Church can build. Whether it be the accepted agency, or some other society, the General Convention should take cognizance of work of this character, and make provision for its being placed on a substantial basis.

Every priest who has ever had a mission properly conducted in his parish, can testify to its value. It breaks down prejudices. It prepares the way for the entrance of dissenters into the Church. It gets people out of a rut. It stirs up zeal, and deepens spiritual life. So important is the mission regarded in England, that many Bishops have appointed a Canon Missioner, whose sole duty is to conduct missions and retreats and to hold conferences. His labors are confined to the Diocese from whose Bishop he receives his appointment.

We are not sufficiently advanced for that, but if groups of Dioceses were formed, employing a priest with those special gifts suitable for the purpose, ten years' time would show a revolution in the growth of the Church. This country should have at least three, one for the East, one for the Middle West, and one for the Pacific Coast. Their time should not be given to the larger cities. Probably the greatest benefit would be derived from towns of from five to twenty thousand inhabitants.

How shall all this be made practicable? If the expenses of the first two years could be guaranteed by some wealthy interested layman, I believe the institution properly pushed would be self-supporting. Thank offerings at the close of every mission would so accumulate as to make this a fact. The only expenses, besides the salaries of the missionaries, would be that of a secretary, postage, and stationery. The duties of the secretary would be to correspond with rectors and Bishops, make appointments and otherwise act as the manager of a lecture bureau. At first, as only a small portion of his time would be taken up, his salary need not be a heavy burden.

The Missioners should receive such a salary as would command the best men, I would say not less than \$2,500. Traveling expenses would be paid by the parish visited. These could be kept at a minimum by a secretary carefully mapping out the itinerary.

Occasionally, when the General Missioner could not be secured, parish priests could be employed whose services would be gratuitously offered, and a substitute furnished his parish while he is absent. In such cases the thankoffering would go to swell the funds of the Society. It must be remembered that every successful parish priest or good preacher does not necessarily make a successful missionary. Judgment must be exercised in the appointment of men, or the acceptance of their services.

Why cannot one General Missioner be appointed at once? And will not those of the clergy interested, write to the Rev. Dr. Lloyd, either offering their services or applying for mis-

sions? And will not laymen give pledges of contributions as soon as assured that a sufficient number of Bishops are behind the movement, and a treasurer appointed?

ALEXANDER C. HAVERSTICK.

SHORTEN THE SERVICE.

To the Editor of The Living Church:

IN THE interest of that subject dear to the heart of every priest, I venture to offer the following suggestions, in the hope that the love of souls will minimize any resistance of pride which they may arouse. I refer to church attendance, not only on the part of men, but to that numerous class of careless women, who for various excuses neglect divine worship.

Some of us are travelling in old ruts made before the last revision of the Prayer Book, and use more of the given office than is necessary according to the rubrics, thus prolonging the service to the point of impatience on the part of many. One often hears the remark: "The service is so long!" and come to look into it, matins, litany, and at least pro-anaphora, commonly called Ante-Communion, were strung together, which used in their utmost integrity, as formerly, with a long drawn-out sermon in the midst, does make a service too long for hot or exceedingly cold weather, as well as for the universally hustling spirit which Bishop Williams of Connecticut used to speak of as "the abbreviated piety of the age." In the office of Holy Communion, where the commandments are delivered with oppressive Sinaitic solemnity, and ill sung, may be elaborated kyries, the whole movement lacking spirit; and this is followed by the summary of the commandments for a Christian congregation, and the prayer that follows, it can easily be seen that this length is unnecessary, certainly in an emergency—and there are probably always emergencies for some in every congregation.

Where a service is largely read, attention must be more severely strained than where it is carried out by aid of the ancient adjuncts of divine worship, and therefore depends all the more for brightness and edification upon a specially good voice and attractive personality. If we only would cut out all unnecessary parts of the service and see that between priest and choir the parts remaining were welded together with more promptness and spirit, it does seem as if many impatient souls would be induced to go to church, or to go more faithfully. It may be undue prejudice, but it is my opinion that a Sung Mass is more attractive than one read, and that the average morning service of the Episcopal Church, even as it is, might be made more edifying if some of the rubrics in the direction of abbreviation were generally attended to.

W. B. COLEMAN.

Macon, Ga., May 10, 1904.

THE EGYPT EXPLORATION FUND.

To the Editor of The Living Church:

THE Rev. Dr. W. C. Winslow of Boston favored the undersigned with the privilege of reading his monograph entitled "The Truth about the Egypt Exploration Fund." Having been in former years a subscriber to that fund, I feel impelled to send you the following clearly established facts, viz.:

1. That the American Branch was reorganized by the London committee without consulting the hundreds of members and 80 or more local secretaries, and against the protest of many of them.
2. That official assurances, such as that "in any reorganization of the American Branch the approval of American subscribers is essential," were violated.
3. That the London Committee, itself a body elected annually, probably exceeded its legal powers in thus forming, or causing to be formed, a committee to direct the affairs of a large portion of the entire society.
4. That the subsequent request, signed by 80 local secretaries was shelved by the London Committee.
5. That Mr. Robinson, a non-subscriber and uninterested in the work, was alone asked by London to form a committee; that he informed Dr. Winslow that he had declined the appointment; and, that later, when Dr. Winslow, in his surprise, went to him, he said substantially that he had accepted the position "for the Museum's sake." That he formed a committee of seven, of whom three were officials of the Boston Museum, and one devoted to its interests. That two of his committee had emphatically disapproved of just such a reorganization previously, when they anticipated no appointment themselves on a committee!
6. That repeated efforts by subscribers to elicit any explanation or reasons for the extraordinary treatment of the American Branch have utterly failed.

7. That apparently, only a portion of the London Committee attend the meetings; a small minority forming a quorum.

8. That such an act as that of Mr. Cotton, Honorary Secretary, in getting the Secretary in the Boston office placed upon the London Committee (page 92), reveals a state of affairs discreditable to any learned body. That if Miss Amelia B. Edwards and Dr. R. Stuart Poole were living, and on the Committee, the "reorganization" could not have occurred.

9. That the Committee of the Egypt Exploration Fund, whose work is partly Biblical, should include, like the Palestine Exploration Fund, a number of clergymen whose presence at the meetings would ensure a better administration of affairs. That now the one "Rev." on the roll "seldom" goes to a meeting.

10. That the treatment of Dr. Winslow elicits from subscribers all over the land such words as, "If the London Committee were desirous of offending American subscribers they could hardly have chosen a more effective method. The subscribers generally should know the affront which has been put upon them in the indignity showed to you." Again: "You are insulted, the subscribers have been insulted, and the work has been stricken in the house of its friends."

11. That it is right and wise that subscribers and local secretaries have some choice in the selection of their officers.

12. That reorganization of some kind is now essential if those in Boston, now managing the work, are to appeal justly, honorably, and hopefully to the American public for support. Under existing conditions, a well-known scholar of a New England University wrote to the Committee: "Can you expect to command the confidence and further efforts of subscribers under such circumstances?"

The above statement will be understood by the friends and subscribers to the Egypt Exploration Fund, all of whom must sympathize with Dr. Winslow in the shameful and ungrateful treatment he has received at the hands of the London committee. Every one who keeps informed on such matters knows the labors and sacrifices made by Dr. Winslow in furthering the cause so near his heart. It is for their information that I venture to ask THE LIVING CHURCH to give this communication a place in its columns.

Yours truly,

E. P. WRIGHT.

THE REPORT ON THE NAME OF THE CHURCH.

To the Editor of The Living Church:

MAY one of the "Joint Committee on the Name" be allowed a few words of comment upon the editorial under that caption in your issue of May 7th?

You find three main points of criticism. They are:

1. The constitution of the committee.
2. The manner in which it has gone about its work.
3. Its method of tabulating the returns made to it.

I wish to consider these briefly and to point out some errors, into which, as I believe, you have fallen.

The first objection implies some reflection upon the late presiding officers of the two Houses. It is unnecessary to attempt their vindication. Their fairness, skill, and ability are too well known. But a brief review of the situation in the last Convention will show your error in this criticism.

You assert that "the appointment of this Joint Committee was the result of a vigorously contested division, in which the affirmative side was victorious," and claim that this side should have been given control of the Committee. I deny the accuracy of this assertion. Slight inquiry and investigation would have shown its error.

With reference to the proceedings in the House of Bishops, since its sessions are secret, we can reach no positive conclusion as to the reasons for its action or the vigor of any contest resulting in such action. We are warranted in drawing no inference from any action taken by that House, except such as its published records justify and as may be necessary and unavoidable. In this instance, we certainly have no right to assume, because the motion to refer the subject of a change of name to a special committee prevailed, that those "in sympathy with the movement for change" were in control of the House. There are many possible ways of accounting for the success of such a motion other than upon this assumption, which is, therefore, excluded. There is no sufficient ground, then, for saying, so far as the House of Bishops is concerned, that the advocates of change should have been given a majority of its membership upon the committee.

But how was it with the House of Deputies, whose open sessions make it possible to judge as to the motives for its action. You assert that here "the resolution for the appointment of a Joint Committee was vigorously opposed, but was finally carried," and that its appointment "was the result of a

is a contested division." Are these assertions borne out by the facts? The record does not justify them. Here is what it discloses.

The Memorial of the Diocese of Milwaukee was presented to the House on the second day of its session, and was referred to the committee on the Prayer Book. That committee made, on the Sixth day, a majority and minority report, both of which were placed on the calendar. On the seventh day a message from the House of Bishops, proposing the appointment of the Joint Committee was received and placed on the calendar. No consideration was given to any of these matters, until they were reached in the calling of the calendar, which was upon the thirteenth day, the last but one of the session. Then a single vote was taken, by Dioceses and Orders, upon a motion to concur with the House of Bishops, and this motion prevailed. By the record this does not indicate vigorous opposition. If I may be permitted to supplement this by personal observation and recollection, I will say that everyone acquainted with the temper of the House of Deputies, knows that no subject receives full discussion and careful consideration so near the end of any session. Too much unfinished business claims attention. Any question, for the first time pressed for decision at this stage, commonly receives little toleration and is quickly pushed aside by tabling postponement, reference, or in some other way. When this subject was reached, two or three brief speeches in opposition to the reference, and possibly one or two in its favor, were made, but the House would brook no general discussion. There appeared to be among its members three groups: a rather small minority, which desired a change of name; another minority, probably somewhat larger, which was opposed to any discussion of the subject, as harmful; and a third group, possibly a majority of the whole, though this is doubtful, whose sentiments were well voiced by a distinguished deputy from New York, who urged, in substance that the advocates of a change were entitled to a hearing and that this should be accorded by the reference to a committee, whose report, to be made at Boston, would justify the Convention in burying the question for a quarter of a century. This argument, together with that of courtesy to the House of Bishops, seemed to have more influence upon the vote than any other.

According to your contention, the three groups should have had representation upon the committee in proportion to their strength. If the President of the House selected its members with reference to their views, known or supposed, with unexampled generosity he gave, according to your showing, to the small minority, five out of the ten appointments which he made.

Those who think with you have no cause to complain of the constitution of the committee.

I have consumed so much of your valuable space, that I must needs be brief in discussing your criticisms upon the work of the committee. Such discussion is the less necessary because the synopsis of the report given in your columns, is sufficiently full to enable intelligent readers to see that little foundation exists for your criticisms.

You inquire how far the committee has fulfilled the instructions given it, and in this connection your most serious charge against it seems to be that it has "deliberately refused to carry out" the instruction "to ascertain, as far as possible the mind of Church people in general concerning" the subject committed to it. Now I do not believe that anyone can read this report without perceiving that, whatever mistakes the committee may have made in its mode of procedure or in its interpretation of its instructions, it did at least make a strong effort to find out the opinion of Church people in general upon the subject, as understood and interpreted by the entire committee.

The point of your objection seems to lie, though you do not make this very clear, in the fact that the committee asked the people to say whether they think that the name of the Church should be changed "at this time." If this be the meaning of this criticism, it really appears to be too trivial and unimportant to merit further discussion than that bestowed upon it in the appendix to the report. Those who urge it, must be in great straits for some ground of cavil. They seem to think that in some mysterious way the direction "to take the whole subject of a change of name of this Church into consideration" involves the reference of some other question than merely this, whether the name of the Church shall be changed or not. General Convention *might* have appointed a committee to inquire whether Church people think now that they will think twenty-five years hence that the name should be changed, or

whether they think now that their grandchildren should change the name sometime toward the close of the present century. But, as a matter of fact, General Convention did nothing of the sort. That body is too wise for such trifling. What it did do, was to appoint a committee to ascertain *now*, whether Church people think *now* that the name should be changed *now*. This was in substance the reference upon this point, and this inquiry the committee made.

With reference to the tabulation of results, there is no occasion to say much. If any error has crept into the tables it can readily be corrected by the returns from the Dioceses presented in the same appendix. These returns comprise the entire body of information upon which the committee acted or could act. They are official.

The diocesan Conventions knew what response they desired to make to the direct inquiry of the committee. In no case did they send, as their reply, "the whole debate with the recommendations of the Bishop," which, you intimate, ought to have been made the basis of the report. In justice and fairness to all the official replies sent by the Dioceses to the committee, are printed as nearly as possible, in their very words, and their results are presented in tables, prepared with much care, and set forth in the printed report with perfect accuracy, I believe, save for one slight printer's error.

Very few of the Dioceses omitted the note of time, and there does not appear any sufficient reason for grouping these separately from the others. This can be done from the returns by anyone who desires it, but throws practically no new light upon the situation.

And now, Mr. Editor, let me say in conclusion that I think that the picture drawn by you, of the evil that has resulted from the agitation of this question is entirely too lurid. It may be that some little bitterness has been engendered, as witness the tone of your article, which affords the most striking proof of this, that I have seen. But let the matter rest, and we trust that these wounds will soon be healed. We are glad to have your acknowledgment that "the complete change of name is inexpedient to-day." We are grateful to the Bishop of Missouri and the Bishop of West Virginia for their part in making it so. We admire and prize in them the wide vision, the far-seeing wisdom and statesmanship which have enabled them to see before some others of us, and more clearly, that it is so. We hope with you that "the change will not always be inexpedient." And, when that day comes—the day when the Church shall be so preëminent in charity, so rooted and grounded in love, and shall so far outstrip in zeal, in devoted service, in influence, in numbers all other Christian bodies in this land that, in comparison with her, they may fairly and confessedly be regarded as negligible quantities—we, or those who think with us, will help you to make her in name, what she will then be in reality and what we would love to see her to-day—The Church in the United States.

S. SCOLLAY MOORE.

[In so far as the points raised by our present correspondent, the secretary of the Joint Committee on the Name, refer to the late presiding officers of either House of General Convention, we shall not discuss them. In so far as they relate to facts, discussion, we take it, is quite legitimate.

Though the House of Bishops sits with closed doors, its journal is officially published. From that journal it appears that the subject of the Name was introduced by the Bishop of Milwaukee in the form of a Memorial presented by that Diocese praying for correction of the Name (Journal, 1901, page 17). The Memorial was referred to the committee on Memorials and Petitions, of which the Bishop of Pittsburgh was chairman, and in its report that committee spoke of the "weighty reasons" for affirmative action presented in the Memorial, called attention to the fact that "the General Convention has just adopted amendments to the Constitution such that the present title of this Church does not appear in that document except once in an unamended article and once in the form of subscription," and held that "this seems to be a fitting time for a consideration of this subject, such as has not before appeared." The resolution calling for the appointment of a Joint Committee was appended and was passed (p. 69). In the appointment of the committee, the Bishop of Milwaukee, who had introduced the subject, was not included, and of the five Bishops appointed, just one was able at the close of the committee's work to write himself down as in sympathy with the movement which led to the appointment of the committee.

In the House of Deputies the question was upon concurrence with the House of Bishops. Our correspondent believes that there was "a rather small minority which desired a change of name." In the absence of division on that *exact* subject, we can only reply that our belief is that a very considerable majority favored the change; but both of us depend upon belief only. Referring to the files of THE LIVING CHURCH in which the debate was reported, we find that two deputies spoke against the change and both of them vigorously opposed the appointment of the committee. These were Mr. Lewis and Mr. Packard, and both were afterward appointed members of the committee whose appointment they had tried to

prevent. Two deputies, Judge Stiness and the Rev. B. W. R. Tayler, favored change, though not immediate; two deputies, Mr. L. H. Morehouse and the Rev. Dr. Davenport, favored change without committing themselves as to immediate expediency; and one, the Rev. Dr. Huntington, differing with every other speaker reported, opposed a change of name "until the Church has earned the name 'Catholic,'" but "favored the Commission out of respect to those . . . who desired that it should be named." Consequently, his position also would require the appointment of a friendly committee. Every speaker who favored the appointment of the committee was therefore in favor of a friendly committee, and presumably every voter in the affirmative was, as well. At any rate, it is beyond question that a majority of the House favored the appointment of the committee, for the vote to that effect is on record; but a majority of the committee was not chosen from among those who had voted for its appointment. On the part of the House of Deputies five were appointed from the affirmative and five from the negative side, after the affirmative resolution had been passed by a large majority.

Our correspondent believes that the criticism of the Joint Committee for limiting its questions to the one matter of immediate change is "too trivial and unimportant to merit further discussion," and observes that "General Convention *might* have appointed a committee to inquire whether Church people think now that they will think twenty-five years hence that the name should be changed," etc.—see above. Of course they might; and they might have appointed a committee willing to make inquiries, as they were instructed to do, as to "the mind of Church people in general concerning" "the whole subject of a change of name of this Church." Whereas in fact they appointed a committee with those instructions, which chose, however, to do something else. It may please our correspondent to make merry at the expense of the view that change of name is desirable but not immediately expedient; but that position was argued in the House of Deputies by no less distinguished a Churchman than the eminent Chief Justice of Rhode Island, whose views in regard to matters in the Church are commonly treated with respect. As that view had been distinctly enunciated by two speakers in the debate, it was hardly necessary for the Joint Committee, in defiance of its instructions and of the desire of a part of those who had spoken in favor of the appointment of the committee, to limit its inquiries, as our correspondent rightly expresses it: "to ascertain *now*, whether Church people think *now* that the name should be changed *now*." The *Churchman* well said in its issue of last week: "Its members could as easily have asked: Shall the name of the Church be changed? Shall it be changed now? What change shall be made? The question of time would have been ascertained as definitely here as in the other case, and the question of expediency would have been thus eliminated from the question of principle."

This chapter in the Church's history is closed. Those who desire no change are, of course, at liberty, with our present correspondent, to be "grateful" to those who have made it "inexpedient" for the American Church to set a higher ideal before its children, in suggesting to them what, as Churchmen, they ought to be. For our own position, we can echo the words of James De Koven, spoken before General Convention many years ago: We hope that the name of this Church will remain as it is, just so long as it represents the highest ideals of our people. Just so long as they neither try nor desire to be anything but Protestant Episcopalians, just that long will it be "inexpedient" to pretend that they are anything else. The day they have higher ideals than to conduct themselves as Protestant Episcopalians, that day it will become "expedient" to say so. The whole question is one of ideals.—EDITOR L. C.]

RESCUE WORK AMONG BOYS.

To the Editor of *The Living Church*:

FROM what I have read in the columns of the *American* press, I know there are many who are interested in the great work of saving the boys of our big cities from the evils to which they too often have succumbed; and as we are sending to Canada our secretary, Mr. Trevarthen, who has forty-odd years' experience in the Philanthropic Society's Farm School at Redhill, Surrey, and its work, to look after our old boys in the great Northwest, and to find fresh openings for them, I feel certain American and Canadian Churchmen, who are interested in this ever-present problem, would like to take advantage of Mr. Trevarthen's experience and life's work during his short visit to America. He will be leaving here about the last week in July by the Allan Line for Canada, and therefore invitations to address any bodies of Churchmen or philanthropists who are engaged in this work, may be directed to him here as early as possible, and he will be (D.V.) at the Windsor Hotel, Montreal, early in August; but it would be better to write to him on this side, so that his plans may be made here. I may add with some twenty years' experience of Mr. Trevarthen's work, and now as a member of the committee of this institution which His Majesty's Inspectors have singled out for special praise, that Mr. Trevarthen is a first-rate platform speaker and a great favorite at all our Church Congresses. If there is any social reform department in the St. Louis Exhibition, I should recommend the authorities to secure his valuable services; for how to save our lads from prison and to give them a healthy and a happy start, has been Mr. Trevarthen's unceasing care, with the happy result that 92 per cent. of our lads have proved successful in the battle against evil within and without. I felt it my duty to let my brother Churchmen know

of the visit of one who is a veteran in the cause of rescuing our boys.

Your obedient servant,

London, May 6, 1904.

H. C. RICHARDS, K.C.

INVITATION TO AN OLD CATHOLIC CONGRESS.

To the Editor of *The Living Church*:

I HAVE received from Bishop Herzog a very kindly personal letter enclosing to me a notice of a Congress of the Old Catholic Church at Olten, with an invitation addressed "to the Bishops, Priests, and laymen of other churches beside the Old Catholic Churches, who are in sympathy with their work." The opening service is to be on the morning of Friday the second of September in Christ Catholic parish church at Olten. And the Bishop adds to this public notice, which is signed by the President and Secretary in the name of the Christ Catholic Synod and Council: "I am extremely anxious that the Episcopal Church of America may be represented by a great number. I should like to be able to prove to them that we harbor toward them the same brotherly feelings which I met when I was on my visit in America."

I have promised Bishop Herzog to make this invitation known, and I will be very glad, if any persons can be present, if they will communicate either through me, or directly with him, their intention.

WM. CROSWELL DOANE.

Albany, May 13, 1904.

THE LEAGUE OF THE CATHOLIC NAME.

To the Editor of *The Living Church*:

PROPOS of the report of the Joint Committee on the Name, your readers will be interested in a small pamphlet entitled, *The Philosophy of a Change in the Name of the Church*, by the Rev. Frank N. Westcott, author of *Catholic Principles*, a member of the League of the Catholic Name.

To quote also some words of the statement of the League: "A proper understanding of the Catholic position of our Church tends more and more to discredit the present cumbersome and absurd legal title. Before we can expect formal legislation sweeping away this title, however, it is clear that the Catholic Name must be more popularly used and understood. Mere legislation without the practical and general recognition of the Catholic Name would be of no great value."

The chief purpose of the League of the Catholic Name is to persuade those people who say in the Creed, "I believe in the Catholic Church," to say also in ordinary conversation, "I am a Catholic," or "I am a member of the Catholic Church." Until that is accomplished, legislation in favor of a change cannot properly be expected.

HERBERT PARRISH.

Secretary of the League of the Catholic Name.

San Francisco, May 11, 1904.

MISSIONS.

O Church of Christ, for whom He died
In pain and passion sore;
O Church of Christ, His holy Bride,
Beloved forevermore;
Into thy hands His word of grace—
A sacred trust—He gave
And bade thee bear it to the race
He came to seek and save.

He bade thee every creature tell
How from His throne He came
To rescue man from sin and hell,
To bear his grief and shame;
Bade thee all nations to refresh
With the Baptismal flood;
To break the Bread, which is His Flesh,
And pour the Wine, His Blood.

Durst thou that holy trust betray?
Durst thou despise His word?
Durst thou His saying disobey
Or leave His voice unheard?
Arouse thee, then! Awake, awake!
Attend the Saviour's call.
Spend and be spent for His dear sake
To whom thou owest all.

St. Mark's Church, Hastings, Neb. (Rev.) JNO. POWER.

LET US NOT be discouraged by any humiliating discoveries we make of the evils of our hearts. God knows them all, and has provided the blood of Jesus Christ His Son to cleanse us from all sin.—*Chapman.*

Literary

Religious.

The People's Psalter. A plain book for those who wish to use the Psalms with intelligence and devotion. By the Rev. G. H. S. Walpole, D.D., Examining Chaplain to the Archbishop of York. Millington: The Young Churchman Co. Price, 75 cts. net; postage 5 cts.

In this handy volume, opportunity is afforded worshippers, Churchmen especially, to make a decided advance in the value and the satisfaction of their use of the Psalms. The book is chiefly designed as an aid in public worship, though it may be used to advantage in the home also.

"No part of our worship," writes Dr. Walpole in his introduction, "is more difficult to the ordinary church-goer than the Psalter. He is continually being helped by it, verses here and there apply with startling directness to his own personal needs, but on the whole he is perplexed. Yet the Church, which invites him personally to respond and sing the *Gloria* at the end of each Psalm, clearly intends him to make the Psalms his own and in a Christian sense." To do this is difficult, and in the doing of it most of us will need considerable help.

The help afforded in *The People's Psalter* is well thought out and skillfully arranged. We find the Psalms, as in the Prayer Book, divided for the days of the month, morning and evening. "The general subject of the Psalm is first stated shortly, then the original circumstances out of which it sprang, then its application to some experience, past or present, in the life of the Church. Each Psalm is broken up into divisions which illustrate the progress or change of the main conception."

How luminous, for example, becomes the Psalm for the 22nd morning (cvii.), through the help of *The People's Psalter*. A glance, at the start, reveals the general subject: "The Goodness of God." We join in the reading, with the congregation, and the unity of the whole flashes before us, as we reach the successive divisions:

- "God's Goodness deserves universal praise" (v. 1);
- "He finds a home for the exiles and wanderers" (vv. 2-9);
- "He frees the captives and prisoners" (vv. 10-16);
- "He heals the sick and dying" (vv. 17-22);
- "He gives rest to the storm-tossed and afflicted" (vv. 23-32);
- "He rules and guides the changes and chances of life" (vv. 33-41);
- "The faithful will think of these things and find joy" (vv. 42-43).

There is no search, no diverting of thought from sustained devotion, in order to trace these clearly marked divisions. With the *People's Psalter* in hand, the eye catches the head-line of each successive division in its larger type, and the richness of the Psalm impresses itself upon us, as perhaps never before.

So with the entire Psalter, and the Canticles as well.

We trust this handy book will receive the welcome that it deserves. An examination will readily reveal its excellence, and its use will give it a firm place in the hearts of the people. E. W. W.

The Great Companion. By Lyman Abbott. New York: The Outlook Co. Price, \$1.00 net.

This is a charming book, as one might know in advance, whose thought can associate Dr. Abbott's attractive literary style with such themes as these: The Living God; The Quest after God, The Hidden Presence, The Power of Vision, Pursuing God, Listening to God, The Door, Christ's Yoke, The Fruits of the Spirit, Devout Forgetting, Devout Remembering.

In spite, however, of the general attractiveness of the book, and the pleasure we have taken in its perusal, we halt considerably over Chapter VII., "The Door," in which Dr. Abbott essays again to give his impressions as to "the person and character of Christ."

On this subject Dr. Abbott appears to be impatient of previous criticism, as he begins with saying: "I do not mean to enter into hot debate. I will have none of it." A few words from the Nicene Symbol would set at rest all uncertainty as to the author's conviction respecting the central doctrine of the Christian Faith. We find instead confusion of thought, with somewhat of skilful evasion. The semi-pantheistic conception of Divine immanence first leads the author to make the astounding statement that we have in Christ "a personified God"; as if God were not a Person previous to the Incarnation. Then, dropping this, and facing the question of the Christ, "whom say ye that I am?" Dr. Abbott seems to give no answer that is not capable of Unitarian interpretation, and to shift attention from his own conviction to that of the apostles, equivocally pictured: "After his death there grew up an assurance among his disciples that He had risen from the dead, and the conviction laid hold upon them, and they believed it with all their hearts." Elsewhere Dr. Abbott says: "He (the Christ) is the highest and supreme manifestation of this unknown God possible in a single human life"; and that "it is a matter of vital concern if we have in

Christ Jesus a Master who could not die; who, having apparently died, came back again with visible witness to His disciples." The ring of uncertainty in this—and there is more in the same vein—leads us to believe readily Dr. Abbott's statement (p. 91): "I have often been asked to define my faith in Jesus Christ." E. W. W.

The Federation of Religions. By Rev. Hiram Vrooman. Philadelphia and London: The Nunc Licet Press, 1903. 138 pp.

We gather from this book that there is a society formed, of which the author is president, the purpose of which is to investigate spiritual or religious truths, and to determine the correct methods of so doing. Between the Church and paganism there is a borderland where live queer people who write queer books. This one is quite beyond our mental powers. It is, however, remarkably well printed.

Seeking the Kingdom. A Study. By Ernest Everett Day. New York: The Macmillan Co.

This volume is the result of work in a Bible class. The author published the substance of the book in 1901 under the title *Following the Master*. This is an elaboration of the subject. The work is simple and devout, and ought to be a useful book among our separated brethren.

Fiction.

Kiwardan. Stories and Studies of Strange Things. By Lafcadio Hearn. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The Rainbow Chaser. A Story of the Plains. By John H. Whitson. With illustrations from drawings by Arthur E. Becher. Boston: Little, Brown & Co. Price, \$1.50.

Elizabeth in Rügen. By the Author of *Elizabeth and Her German Garden*. New York: The Macmillan Co. Price, \$1.50.

Where the Tide Comes In. By Lucy Meachem Thruston. Boston: Little, Brown & Co. Price, \$1.50.

Mr. Lafcadio Hearn's charming studies of the Japanese continue to give exquisite pleasure to all who may, by good fortune, possess them. One hobnobs with one's ancestors and walks arm in arm with ghosts in this genial artist's playground, and yet one is not frightened or put into tremors by Mr. Hearn's ghosts. They are sometimes mischievous ghosts and walk abroad with a purpose, but to the reader they are amusing and entertaining spirits whose fortunes one rather likes to follow.

Mr. Whitson, in his *Rainbow Chaser*, has taken more than one step forward from the book of last year, which was not half bad. It is an American novel of the boom days in Kansas. The characters are clearly and strongly drawn. The scenes and incidents of the story are some of them historical, as *The White Death*, a great Blizzard which some still living remember. There is a good field fight in which the hero distinguishes himself and makes a friend. The motive of the story, however, lies in the development of the character of the hero, and it is not too much praise to say the picture is splendidly drawn. The romance is clean and wholesome and, like all good stories, ends happily.

Elizabeth, one day becoming ennuied to suffocation of the house she calls home, the children, and the man of something or other she calls her husband, set out with the fat maid, and her coach and driver and impedimenta, for a journey about Rügen. She could not stand the housekeeping cares another minute, although as far as her own words carry, she never lifted her hand to do a necessary or useful thing—which may account for her ennui. In this her new book, Elizabeth tells us more of her adventures. They relate mostly to the drive around this island of uncertain lineage, and location. That this stylist is amusing and smart no one will deny. Humor rides at her saddle bow, or gambols at her girdle if she walks. Even when she swims the salt sea and nearly strangles in that first cold plunge, she splutters out humor, salted also. It matters not a whit to Elizabeth that we, mere man, dislike her conceits and wholesale selfishness, but could she not consider the comforts and feelings of some of her travelling acquaintances without sacrifice of all of the charm and wit which flash from her pages, notwithstanding this mortal sin of commission?

Miscellaneous.

The History of American Music. By Louis C. Elson. With twelve full-page photogravures and a hundred illustrations in the text. New York: The Macmillan Co. Imperial 8vo. Price, \$5.00 net.

Mr. Elson contributes the second volume in the series of *American Art Histories*, edited by C. Van Dyke. The author, we believe, is reputed to hold decisive opinions on matters pertaining to his art. To the layman, however, no bias is apparent in this present comprehensive work. Certainly the author has succeeded in his endeavor "to give a plain statement of what has been accomplished in music in America." He has traced the development of the art through all its ramifications and has given an admirable bird's-eye view of its growth. The author's musicianship is unquestioned; perhaps for that very reason he refrains absolutely from all pedantic display of technical science. There is, however, an abundance of strikingly interesting information and the never failing fascination of "concrete

personality"—the biographic element. The author ascribes the origin of American music to New England psalmody. He traces the history of instrumental music and orchestras, of musical societies and of the opera in our country. American folk-music is found indebted to the plantation banjo, and to its one genius, the unhappy Foster. Indian music is exhaustively treated. The chapter on national and patriotic music gives the strange history of some of our celebrated songs. John Knowles Paine, Chadwick, Horatio William Parker, MacDowell, and Arthur Foote are selected as our five representative tone-masters. Other composers and virtuosos are judiciously discussed in succeeding chapters. American women in music, musical critics, and the vital topic of musical education receive careful consideration. The final chapter, modest in tone, is not without a kindly severity. It deprecates the prevailing excessive piano playing. "Of real music at home, such as one finds in Germany, in Bohemia, in Hungary, in all deeply musical countries—ensemble music, violin, voice, flute, piano, and other delightful combinations—one finds, as yet, too little." Other dangers suggested are haste, and the passion for display.

The book is handsomely bound and boxed, and its typography is a joy to the reader. Bibliography and index complete the sumptuous volume.

The Opening of the Mississippi. A Struggle for Supremacy. By Frederick Austin Ogg, Instructor in History, Indiana University. New York: The Macmillan Co. Price, \$2.00 net.

This timely contribution to American history is heavy only in avoirdupois. It is interesting, learned enough to satisfy the scholar, and simple enough to be "understood of the people." And the subject of which it treats is now before the people, at the opening of the great Exposition which commemorates the Louisiana Purchase.

Three trails lead into the field of American civilization, and they all lead through barbarism, but with a difference. The one generally followed by our schools, is the Puritan way, by Plymouth Rock, with a suggestion of Jamestown. It is a cold and barren way, but the trail is clear and well worn. Another way may be called the water way, up the St. Lawrence, around the great lakes, and down the Mississippi. It is on the line of least resistance, full of stirring adventure and romance; and the finding of that trail is a surprise and delight to the student. The other trail is the hardest and most abounding in dangers and disasters, by way of the great Gulf, the trail along which the Spaniards blundered and stumbled for two centuries, with nothing to show at the end of their sacrifice but bleaching bones. It is a sad story of courage stimulated by greed, of misdirected energy and ambition. The student following this trail sees the signs of Spanish incompetence all along the way, and the epitaph of Spanish grandeur written in blood nearly four hundred years ago.

The most entertaining chapter of the narrative before us, is the one describing Napoleon's relation to the cession of Louisiana and the incidents connected therewith. The footnotes constitute a valuable bibliography. There is a good Index.

Introduction to Dante's Inferno. By Adolphus T. Eunis. Boston: Richard G. Badger. Price, \$1.25.

Mr. Eunis, in this little book, acts as guide and interpreter to the student of Dante. The work is not a commentary, a critical essay; it is explanatory, descriptive, illuminative, and very helpfully so. The writer being of the same nation as Dante, and from his youth familiar with the great Epic and traditions relating to it, is a capable conductor to the reader who would follow Dante and Vergil through the dark regions of the city of woe.

Letters from Japan. A Record of Modern Life in the Island Empire. By Mrs. Hugh Fraser. New York: The Macmillan Co.

This is a new edition in one large volume of the letters written by Mrs. Fraser while her husband was British Minister to Japan. They were written in 1890 and were extremely valuable; for Mrs. Fraser had advantages, which few have, to meet the Emperor and the members of his Court. The book is thoroughly charming and the 250 illustrations add very much to the charm of the text.

Now that all the world is interested in the war between Japan and Russia, the publishers were wise to get out this new edition.

THE DESCRIPTIVE literature of our country comes in these days very largely in the shape of handsomely made pamphlets or booklets issued by the railroads. No doubt the primary intention of these publications is a selfish one, but the fact remains that the interest given to American geography and history thereby is no inconsiderable factor. The Northern Pacific Railway has recently issued a pamphlet entitled *Wonderland 1904*, which is rightly stated to be "descriptive of the Northwest" and does indeed lend such enchantment to that section of our country as both to make its readers more appreciative of their own land, and also to show them in more practical form the way to travel through it. Of course the Northern Pacific is exceptionally happy among railroads in the wonderful scenes it is able to depict in its railroad literature, but whether one thinks or not of travelling through those scenes, it will give him a new interest in his country to read this pamphlet and to familiarize himself with its illustrations. [From the General Passenger and Ticket Agent, Northern Pacific Railway, St. Paul, Minn. Sent free on receipt of 6 cts. for postage.]

A MEDITATION FOR WHITSUNDAY.

BY THE REV. E. A. STUART, M.A.,
Vicar of St. Matthew's, Bayswater, W.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."—ST. JOHN xvi. 7.

THE Master has gone. A cloud has received Him out of our sight. From that sacred Mount of Olives, whither He had often retired to pray, whence He had wept over Jerusalem, overhanging the Garden of Gethsemane, where He had agonized in His suffering, He had ascended to His Heavenly Home. It was not merely that He had ceased to visit them, and they were left to infer His Ascension from His absence, but they had seen Him go into Heaven. No longer could they meet together in the upper room with the expectation that, perhaps, before they separated, the Master Himself might stand in the midst of them.

No; He was gone. The Voice of the Teacher was forever silent; the seat at the table was forever empty; no longer would they congregate on the mountain-side to hear Him preach to the multitudes hanging on His lips; and they returned to their desolated homes. We would imagine that they were overwhelmed with sorrow; we know how sorrowfully they had anticipated the departure, even in the previous verse, because Christ had foretold this: "Sorrow had filled their hearts." But no, we read in St. Luke xxiv. 52, they returned to Jerusalem with great joy.

It was a magnificent triumph of faith. They had seen Him enter the cloud, they believed that beyond the cloud His ascending Body was met by ten thousand times ten thousand angels, and escorted to the central throne of the Universe of God. They had seen Him despised and rejected of men, and now by faith they "saw Jesus crowned with glory and honour," and, as they thought of their beloved Lord receiving the honor due unto His Name, they rejoiced with exceeding great joy; and, further they had the assurance that He would come again; though parted, it was not to be forever! And, in the meantime, they had His promise that "it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you," and, wondering what form the blessing would take, they waited until on this Whit-Sunday the fire fell.

"It is expedient for you that I go away." It is difficult for us, even to-day, to imagine that this can be true. We sometimes think what a glorious thing it would be to have the bodily presence of Jesus Christ with us. Why, suppose, if instead of the clergyman it were announced that Jesus Christ Himself would occupy the pulpit some Sunday, what a rapture, what a joy, there would be, and not only what a joy, but what a blessing! What an answer to the skeptic, if we were able to point to Christ Himself, and what a centre of unity—there would be no room for divisions or denominations if Jesus Christ were visibly present, and what an infallible Guide—if ever we were in perplexity we could ask Him. And yet we can see that it would never do, for Christ, being most truly man, could only, as far as His manhood was concerned, inhabit a certain place, and, therefore, if we wished to see Him we must have travelled to His place of residence. We know the horrors and abuses of pilgrimages, whether Roman or Mohammedan, but if Christ were present at some one spot there would be some reason for the pilgrimage; but this is not now necessary, for, through the Holy Spirit, Christ is everywhere present. No; the Ascension of Jesus Christ has terminated the carnal and visible and established the spiritual and the true. Hitherto there had always been a visible presence of God, where man was able to worship God. When man was expelled from Eden, the Cherubim were placed at the gate, and Adam seems to have offered his sacrifices there; the Patriarchs, wherever they journeyed, built their altars, and there God appeared to them. Then came the Tabernacle and the Temple, where God manifested Himself in the Shekinah glory, and then the Word was made flesh and tabernacled amongst us, for it was only thus, by these successive localizations of the Deity, that man could be brought to believe in the presence of God with him in his daily life. But still God was always wanting to wean man from this localization of God, and now the Ascension of Jesus Christ teaches us to look, not for a visible local presence, but for a spiritual. The Most High dwells not in temples made with hands:

Where'er we seek Thee Thou art found,
And every place is hallowed ground.

—Church Monthly

CHURCH PAPERS.

ABOUT two months ago the assertion was made in these columns that only five per cent. of the communicants of the American Church were subscribers to any of the periodicals published in her behalf and in support generally of the Christian Religion.

It is by no means certain that even this number actually read and digest each issue as it arrives. Allowing for the moment that they do or hand it over to at least one intelligent person for examination, the proportion of Churchmen who apparently care to know what is going on about them is extremely and humiliatingly small.

What is the reason for this apathy? Is it because the papers are carelessly and injudiciously edited? or are expensive in subscription price or simply exploit the pet themes of the editors? Take the weeklies up and see if these charges can be sustained. Each of the three is well edited, illustrated, and printed and can be had at an extremely reasonable figure when one considers the immense cost of production. The minimum annual expense of making each is not less than twenty-five thousand dollars. Nothing is spared to produce a publication that is from a typographical standpoint up to date. That the editors are not exploiting personal views is evidenced from the fact that almost any body is permitted to have printed in the forum department letters expressing personal views. In short, the weeklies are certainly interesting reading and among the three or four nearly all types of Churchmen may find editorials to suit.

Further, it is no exaggeration to say that probably one-third of our communicant list do not know the names of the various members of the Church press, and have never seen a copy of one of them, at least to know it. How is one to account for this? There are a certain number of parish priests and missionaries, who since ordination and before have striven to see that the people committed to their charge were apprised of the existence of the papers in question and that as far as possible they become readers of the same. More than one rector has unsolicited made public appeal from the pulpit for *The Angelus* that it might go monthly into as many homes as possible. The result has always been to swell the list, showing what an occasional announcement of the kind will produce.

One way, then, to account for this lack of support is in the failure of the clergy to coöperate with the editors in asking their congregations to give the papers or, some of them, at least a trial. It should not be at all necessary for the managers to send solicitors. If the subject were presented once a year in a forcible and really interested way there would be no lack of subscribers, no wails from editors, and a far more intelligent and thinking body of American Churchmen.

There is a crying need for weekly and monthly periodicals, in whose pages the Church life shall be correctly set forth, where the constant attacks upon her standards may be examined and refuted and where laymen and priests may have a chance to express any opinions which are not heterodox but which may make for the adoption of the best Church policy in any given case.

Even with scant support the few papers in existence are disseminating necessary information every week and month that acts as a blessing to the hard worked parish clergy and missionaries, a blessing, unfortunately, which they are slow to recognize.

Priests often think that, humanly speaking, it is largely through their preaching and instruction that certain results in their parishes and missions have been brought to pass. The work of the self-sacrificing editor is wholly forgotten. Generally the few workers that surround the priest have access to the Church papers and are often strongly stimulated to effort and have their fervor kindled by what they read there and through it look up elsewhere. Sermons have their value, but they are spoken and often rapidly. That which is written and printed is more abiding and has the greater influence. It would seem as though the clergy might realize this right arm of the press and do more to encourage those who are devoting themselves oftentimes at a loss to the work of education. Surely a priest can find among the different publications one that he can honestly advise his people to support.—*The Angelus*.

WHAT DOES God require of us but to do justly, to love mercy, and to walk humbly with Him? The longer I live this seems to me the more important, and all other questions less so—if we can but live the simple right life.—*Charles Kingsley*.

The Family Fireside

GRACE GREENWOOD.

BY ROLAND RINGWALT.

AFTER more than four-score years of earthly life, Grace Greenwood has passed into the other world. There are still a few of the old Abolitionists who refer to Sara Jane Clarke, and a number of persons who knew Mrs. Lippincott, but it is Grace Greenwood who will live in American letters. Her pen name was less widely known than "Boz" or "Geoffrey Crayon," but it lasted longer than either of them. Nobody now calls Dickens or Irving by an assumed name, and Scott's self-given names have been forgotten. There was a flavor to "Grace Greenwood" as well as to "Fanny Fern," and both were known in thousands of homes. Many a reader will admit that he enjoyed Grace Greenwood's stories, and that he liked her verses, even though he might have to admit that the twentieth century critics of from eighteen to twenty would count her as old-fashioned.

Grace Greenwood was born in Onondaga County, New York, in the later days of Monroe's second term. This means that she was born before the death of Mrs. Barbauld, and that she was old enough to read and write before the death of Sir Walter Scott. While quite young she began to write verses, and before she was fairly out of her teens her graceful stanzas had won a literary reputation. The Abolitionists were proud of her, and she was devoted to their cause. She was much younger than Fanny Fern, but was her senior in literary work. Her young activities run parallel with Irving's later days, with Cooper's bitter controversy over the Perry and Elliott feud, and with the closing period of Maria Edgeworth's beautiful life.

There was a charm about her stories and descriptions which appealed to old and young. Her work was what her chosen name might indicate. She could make a vicious owl, a timid lamb, a friendly dog, an affectionate cat so real that children all over the land knew Grace Greenwood's feathered and four-footed characters. A city child who visited a farm remembered her sketches, and watched the live stock to see if he could discover any creature so loving and lovable as her pets. The stories were kindly and clear, just what children liked to read, just what parents liked to see their children reading, and perhaps were as well known in their day as Krag the Kootenay ram and Johnny Bear are known to the readers of the present time.

Restless youths and romantic maidens whose favorite novels told of escapades and elopements were sometimes attracted by the name of Grace Greenwood, and learned that ordinary life has charms which morbid fiction cannot rival. If they could not circle the globe, they could find more treasures in their own countryside than they had ever supposed. She did not fear to utter wholesome commonplaces, nor did she scorn to point out the obvious. Her own delight in woodland and meadow, in stream and hillside, was contagious. She did for young people in this country what Eliza Cook did for young people in England. This joy in simple pleasures, this enthusiasm over wild flowers and pet lambs, was the more noteworthy because the woman who wrote the verses for the annuals and stories for children was a zealous and warlike Abolitionist, glorying in the name. Swift's bitter lines about the jealousy of poets did not apply to Grace Greenwood, for one of the best known of her verse writings is a tribute to her contemporaries, and a mock lament that they have not left any gleanings behind them.

Many stories are told of her kindness, her bright humor, and her genuine interest in her work. For sixty years she was known to everyone who cared to trace the history of American literature. She knew as much about American books and magazines, about publishing ventures and misadventures as Leigh Hunt knew about the book-dealers of London. Out of her apprenticeship before the Mexican war, and ready for a controversy in this year of the Russo-Japanese conflict, she was quick and energetic to the end. It is not likely that many boys and girls will regret her departure, but many a grandfather and grandmother will remember how Grace Greenwood brightened the sick room and cheered the winter evenings.

A STORY OF PROGRESS.

BY FRANK H. SWEET.

SOME thirty years ago Tom Perkins "located" a quarter-section of land which he wrote home was "five miles from nowhere." The roads were Indian trails; the land was covered with trees; in places stagnant water stood, breeding "fever an' ague" and vast quantities of hungry mosquitoes. Three years passed. The trees had disappeared, and in their place arose a cheerless aggregation of stumps and a more or less cheerless cabin of logs. The mosquitoes were still there, and "fever an' ague" was a daily guest. Several settlers, attracted by the cheerful heroism of a bad example—it seemed—had drifted into the neighborhood. They, too, raised a crop of stumps and endured chills and bites.

In the course of a few more years the Perkins' log cabin was replaced by a remarkable structure called a "board house." The neighbors, looking at the shanty, spoke of it in terms of admiration. They referred to Tom Perkins as a "risin' citizen."

Inside the house were a bare floor, a big fire-place, a few rude, home-made articles of furniture, enough to eat, and an extra chair for a possible guest. There was not much else except hope. During cold weather the family rode to town in a rough, home-made bob-sleigh that drew tears of envy from less favored neighbors; at other seasons of the year a squeaking, springless farm-wagon was the only vehicle in use. A ten-mile ride in it to town and back was a soul-stirring, nerve-racking experience peculiarly piquant. The Indian trails were now called "roads"—an impossible slander on the name during half the year, and an impossible slander the rest of the year.

The Perkins had no sewing-machine, no organ or piano, no stoves, no curtains, no conveniences or luxuries. Their clothes were home-made. Their pleasures were home-made. Their troubles were not made at all—it was not necessary—life was "chuck-full o' troubles."

When Tom Perkins planted corn he dropped the seed by hand and covered it with a hoe. He cut grass with a scythe, raked and pitched it with the sweat of his brow, dodged stumps and chills, and then went home to a dinner of corn bread and fried pork. A rough shed was the only shelter for the live-stock; God's sky the only shelter for the hay and fodder. Cultivated fruits were as scarce as lightning-rods; daily papers or mails were unknown.

To-day, should you chance to visit Tom Perkins' farm, you would rub your eyes and look again. Where are the stumps, the swampy fields, the swarms of mosquitoes, the rude shed-barn and the more rude board house, the lonely life, the monotonous grind?

Gone, all gone!

Tile-drains have destroyed swamps, malaria and mosquitoes at one masterful stroke. Time, muscle, and fire have eradicated the stumps. Genius and science have destroyed isolation and monotony. Tom Perkins, despite boots and overalls, is now to be envied.

His fields are models of sleekness. So are his Jersey cows, his high-bred pigs, his driving and work horses, his pure-blooded hens. He still works hard at times, but not so hard as he once did. Horse-power, electricity, steam and air-power have taken many burdens and irksome jobs from his hands. He does more with his head and less with his hands and feet. He has more leisure, more comfort, more luxury.

The Perkins' present farmhouse, enlarged and improved, is a marvel of homelike comfort. In it are to be had almost every comfort and convenience that are found in a rich man's residence—pretty rugs, pictures, curtains, furniture, dainty china and linen, comfortable chairs and couches, new books and periodicals, hot and cold water upstairs and down, modern plumbing, a porcelain bath-tub and a kitchen range. In the library—which room is also the owner's office—there hangs a telephone; in the cellar is a gas-machine and a hot-water furnace; in the attic a gymnasium for the boys. The girls have a piano—and know how to play it. The wife and mother has a sewing-machine and a rubber-tired carriage.

The boys and girls of the household play tennis and ride bicycles. One boy is in college. The others could go if they chose, but instead they have preferred to take a short course at an agricultural school. They want to be twentieth century farmers, like their father; they have no desire to "leave the farm," for what other business could be more independent or desirable.

Tom Perkins—much the same old Tom of log-cabin days—is in the prime of life. His face is lined with the furrows of past hardships, but there is now a certain calmness and serenity shining in his gray eyes that was not there thirty years ago. Sundays and evenings he wears good clothes, a collar and a patient smile; at other times he revels in overalls, jumpers, and solid comfort.

The new barn is a constant source of delight to the owner. "Twas my pet dream," he remarks, reminiscently, "to own a barn big enough to turn round in. An' I've got it!" He has, and more, too. On top of the barn is a power windmill that does more work in an hour than Tom used to do unaided in a day. It shells or grinds corn, saws wood, cuts fodder and does many other useful things.

The name of the farm is on the steel mail-box by the roadside, and when the rural-mail carrier comes on his regular rounds he sometimes deposits in that box—along with the daily papers and other mail—a gone-astray letter which has been returned according to the printed instructions on the envelope, to "T. Perkins, Maple Grove Farm." Tom has become a convert to printers' ink. He prides himself on his neatly printed stationery, and often puts an advertisement in the local papers. "That's business," says Tom.

If he wishes to go to town, he can either take the trolley-car which passes by the farm, or "hook up" the trotting-mare to the rubber-tired road-cart. The roads at last are worthy of the name. If he wants a sack of sugar or a piece of fresh beef, he has only to step to the telephone and order what he wants from the town-merchant. The trolley-car brings the goods to his farm—it takes the younger children to an excellent town school—it makes visiting and church-going easy; it brings the farm into close touch with the town.

Modern machinery has brought a great change into Tom Perkins' farm methods. The ground is now plowed with a gang-plow, whereon the driver comfortably sits while four horses do the work. This plow turns two furrows at one operation, doing double the work of the old-style "walking-plow" at one-half the expenditure of human effort. A "riding-harrow" follows the plow. Machine corn-planters do away with miles of weary walking and days of hard work.

In fact, almost all the operations of the farm are now accomplished while the operator is comfortably seated under a sunshade. There are horse-power machines for planting and digging potatoes, for sowing grain and distributing fertilizers, for spreading manure, and for mowing, raking, and pitching hay. Machines cut the corn, harvest the grain, and spray the potato-vines. Centrifugal separators whirl the cream from the fresh milk, and save the housewife the labor of "setting," skimming, and washing a wearisome number of milk-pans; wind-power turns the churn, and electricity carries the butter to market—the housewife no longer need be a family drudge. She sets a better table. She has time to read and visit.

When the corn is ready to husk, a travelling "husker and shredder" comes to the farm. This wonderful machine, operated by steam power derived from a traction-engine, husks the corn, dumps the ears into a crib, shreds the fodder—stalks, leaves, and all—into a fine, soft, palatable mass, and then blows it through a huge pipe up into the barn mow. The machine keeps several teams busy hauling the shocked corn, and in a few days the once tedious job is finished.

Grain is threshed, beans are harvested and cleaned, apples and potatoes are graded, and butter is worked—all by machinery. Machinery runs the farm, and Tom merely superintends the work. He has learned that superintending is easier than back-breaking—and more profitable. He has learned, too, that there is as great an art in selling a crop as there is in growing it. Once "he took what he could get" for his produce; now, thanks to systematic methods, he gets what he will take.

Tom Perkins is but one instance of the possibilities of farm life to-day. What he has done, other men can do, will do, are doing. The twentieth century farmer has become a mighty factor in the upward and onward evolution of the world, and the bright, modern farm boy is looking earnestly forward to the place he is to fill.

WHOEVER would entitle himself after death, through the merits of his Redeemer, to the noblest of rewards, let him serve God throughout life in this most excellent of all duties, doing good to our brethren. Whoever is sensible of his offences, let him take this way especially of evidencing his repentance.—*Archbishop Secker.*

Church Calendar.



- May 1—SS. Philip and James. Fourth Sunday after Easter.
 " 6—Friday. Fast.
 " 8—Fifth (Rogation) Sunday after Easter.
 " 9—Monday. Rogation Day. Fast.
 " 10—Tuesday. Rogation Day. Fast.
 " 11—Wednesday. Rogation Day. Fast.
 " 12—Thursday. Ascension Day.
 " 13—Friday. Fast.
 " 15—Sunday after Ascension.
 " 20—Friday. Fast.
 " 22—Whitsunday.
 " 23—Whitsun Monday.
 " 24—Whitsun Tuesday.
 " 25—Wednesday. Ember Day. Fast.
 " 27—Friday. Ember Day. Fast.
 " 28—Saturday. Ember Day. Fast.
 " 29—Trinity Sunday.

CALENDAR OF COMING EVENTS.

- May 24—Dioc. Conv., Chicago, Iowa, Missouri.
 " 25—Dioc. Conv., East Carolina, Maryland, Minnesota, Pittsburgh.
 " 31—Dioc. Conv., Lexington, Southern Virginia.
 June 1—Dioc. Conv., Colorado, Delaware, Western Michigan, West Virginia.
 " 7—Dioc. Conv., Fond du Lac.
 " 8—Dioc. Conv., Marquette, North Carolina.

Personal Mention.

THE REV. DR. F. W. BARTLETT has returned to Rockport, Mass., after assisting for the last three months in St. Saviour's Church, Bar Harbor, Maine.

THE address of the Rev. E. JAY COOKE, late priest in charge of St. John's Church, Albuquerque, N. M., is changed to Sandusky, Ohio.

THE Rev. DR. PERCY T. FENN, rector of St. James' Church, Texarkana, Texas, has been elected rector of St. Paul's Church, Key West, Florida.

THE address of the Rev. ARTHUR GOODGER is St. Stephen's Rectory, Waterloo, Wis.

THE Rev. ALFRED POOLE GRINT, Ph.D., rector of St. James' Church, New London, Conn., sailed from Boston per S. S. *Romanic* for the Mediterranean, to become *locum tenens* at St. Paul's Church, Rome. Address: Care Rev. Dr. Nevin, 58 Via Napoli, Rome, Italy.

THE address of the Rev. HENRY SCOTT JEFFERTS is No. 53 Tsukiji, Tokyo, Japan.

THE Rev. HARRY T. MOORE, late rector of St. James' Church Fremont, Neb., has removed to San Antonio, Texas.

THE Rev. JOHN POWER, late of Hastings, Neb., has been assigned work at Brownwood, Texas, and stations adjoining (Dio. of Dallas).

THE address of the Rev. S. A. W. PRAY is changed from Trenton to Franklin Park, N. J.

THE Rev. R. W. RHAMES, General Missionary, Diocese of Tennessee, has taken permanent residence at Jackson, Tenn., because of better railroad communications with all parts of the state.

THE Rev. A. C. WILSON associate rector of St. Luke's, Cincinnati, Ohio, has accepted a call to be assistant at the Church of St. Mary the Virgin, New York, and may be addressed at 145 West 46th St., New York City.

THE Rev. WILLIAM H. WILLIAMS has resigned the Church of the Good Shepherd, Waban, Mass., and will go to Texas.

ORDINATIONS.

DEACONS.

MISSIONARY DISTRICT OF CUBA.—In the Church of San Pablo, Bolondron, on May 7, 1904, Bishop Van Buren, in episcopal charge by appointment of the Presiding Bishop, ordered to the diaconate Mr. EMILIO PLANAS Y HERNADEZ. The presenter was the Rev. M. F. Moreno, the epistoler the Rev. A. T. Starpe, and the gospeller the Rev. Mr. Planas. The candidate was for some years a teacher in Cuban schools, and for two years has been in charge of the school and mission at Matanzas.

He is now developing the Matanzas school on the lines of industrial education.

INDIANAPOLIS.—In the chapel of the General Seminary, New York, on the Feast of the Ascension, Bishop Francis ordered deacons, Messrs FLOYD KEELER and GEORGE G. BURBANK, members of the senior class of the Seminary. The preacher was the Dean of the Seminary, who said the diaconate is not regarded as highly as it should be. The presenter was Prof. Denslow, the epistoler the Rev. Alonzo L. Wood of St. Paul's Church, Stapleton, and the gospeller the Rev. Floyd Keeler. Mr. Keeler will work at St. Luke's mission, Terre Haute, and the Rev. Mr. Burbank at St. George's mission, Indianapolis.

PRIESTS.

NORTH CAROLINA.—The Bishop of the Diocese visited Pittsboro on Wednesday, May 4th, to ordain to the priesthood the Rev. THADDEUS A. CHEATHAM. The sermon, on the nature and office of priesthood, was by the Rev. Julian E. Ingle of Henderson. The candidate was presented by the Rev. M. M. Marshall, D.D., one of the examining chaplains of the Diocese. The Bishop was assisted by the Rev. James E. Poin-dexter of Warrenton, the Rev. A. B. Hunter of Raleigh, and the newly ordained priest. Beside the parish at Pittsboro, Mr. Cheatham will have charge of the missions at Sanford and Smithfield.

RHODE ISLAND.—The Rev. KINSLEY BLODGETT was advanced to the priesthood by Bishop McVickar at St. Paul's Church, Pawtucket (the Rev. Marion Law, rector), on Ascension day. He was ordained deacon at Trinity Church, Newport, and served two years at Grace Church, New York, under the Rev. Dr. Huntington. After a European tour he will go to Menlo Park, a suburb of San Francisco, Calif., where he has accepted a call to become the rector.

DIED.

KIMBALL.—NANCY H., widow of the late Russell N. KIMBALL, on May 16th, 1904, at Waukesha, Wis., aged 81 years.

KUMMEL.—In Milwaukee, Wednesday May 18th, ANNE, wife of Julius M. F. KUMMEL. Aged 65 years.

A noble and active Christian woman, who did good wherever she saw the opportunity, and who made of herself a warm friend to those with whom she came in contact.

IN MEMORIAM.

REV. DANIEL F. WARREN, D.D.

At a meeting of the Council of Christ Hospital, Jersey City, N. J., held October 16, 1903, the following minute was unanimously adopted:

As it has pleased our Heavenly Father to call from the scenes of his earthly labors our late chaplain and member of the Council, the Rev. DANIEL F. WARREN, D.D., the Council desires to place upon record its grateful appreciation of his untiring zeal and conscientious service in the interests of the Hospital for twelve years. In sickness and in health, to the bedside of the sick he brought his genial and kindly presence, and did all that lay in his power to comfort and sustain the one and to support and assist the other. Of him may truly be said:

"The actions of the just

Smell sweet and blossom in the dust."

"Resolved, That this Minute be entered upon the records of the Council, and a copy be sent to his family."

THOMAS WILLIAMSON.

The members of the vestry of the Church of the Holy Communion, Maywood, Illinois, desire to place on record this expression of their grief and sense of loss in the passing of their friend and fellow-vestryman, THOMAS WILLIAMSON.

His sturdy manliness, broad sympathy, devoted loyalty to his Church, and unfailing kindness, made him, to all who knew him, a Christian "gentle" man indeed. His sudden death is a loss hard to bear, and impossible to forget.

"Rest eternal grant him, O Lord,

And let light perpetual shine upon him."

GEO. T. WESTCOTT, Clerk. C. H. BRANSCOMBE, Rector.

OFFICIAL.

COMMENCEMENT AT NASHOTAH.—The Commencement exercises at Nashotah House, Thursday, May 26th, at 10:30, followed by a celebra-

tion of the Holy Eucharist, with a sermon by the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City.

A lunch will be served in Shelton Hall at 12:30.

The annual meeting of the Convention of the alumni will be held at 2 p. m.

Conveyances will meet the trains on Wednesday and Thursday. All friends of Nashotah are invited.

The alumni who expect to reach Nashotah on Wednesday, will kindly let Dr. Webb know.

RETREATS.

RETREAT AT KEMPER HALL.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and other ladies, will begin with Vespers on Tuesday, June 14th, and close with the Holy Eucharist on Saturday, June 18th. Conductor, the Rev. Father Hughson, O.H.C. Ladies desiring to attend will please notify the SISTER SUPERIOR.

WANTED.

POSITIONS OFFERED.

RECTOR wanted for Ohio parish of 200 communicants, town of 15,000. Address ALBERT DOUGLAS, Chillicothe, Ohio.

POSITIONS WANTED.

A PRIEST (white), experienced, good worker, desires parish of Colored people, preferably by the sea. "LANCASTER," care LIVING CHURCH, Milwaukee.

PRIEST.—Experienced, of good report, positive Churchman, musical, contemplates a change. Address A. G., care of LIVING CHURCH, Milwaukee.

REFINED young lady wishes position as companion or governess for the summer. German, French, English, piano. Address, E. V. D., All Saints' School, Sioux Falls, S. D.

HIGH SCHOOL TEACHER, Churchwoman, desires position for the summer as instructor or companion; can assist in needlework. Excellent testimonials. Address M. C., 1205 Merryman St., Marinette, Wis.

SUMMER CLERICAL WORK.

SUMMER WORK wanted by several well qualified clergymen, for any time between 1st June and 1st October. Churches requiring such help, write for circulars and full information to the JOHN E. WEBSTER CO. CLERICAL AGENCY, 5 East 14th Street, New York.

CLERICAL AGENCY.

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(Rev.) ALFRED J. P. McCLEURE,
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BOOKS RECEIVED.

RICHARD G. BADGER. Boston.

A Book of Verse. John Lewis March.

The Brownings and America. By Elizabeth Porter Gould, author of *One's Self I Sing* and *Other Poems*, etc. Price, \$1.25.

HERBERT B. TURNER & CO. Boston.

The Mystery of Miriam. By J. Wesley Johnston, author of *Dwellers in Gotham*, etc. Price, \$1.50.

LONGMANS, GREEN & CO. New York.

Love's Proxy. By Richard Bagot, author of *Donna Diana*, etc. Price, \$1.50.

The Mind of St. Peter, and Other Sermons. By Mandell Creighton, D.D., D.C.L., LL.D., etc., sometime Bishop of London. Edited by Louise Creighton. Price, 3s. 6d. net.

CHURCH ADVOCATE PRINT. Baltimore.

Afro-American Church Work and Workers. By the Rev. George F. Bragg, D.D., rector of St. James' Church, Baltimore, Md., and Editor of the *Church Advocate*. May be bought of the author, 1133 Park Avenue, Baltimore, Md. Price, 50 cents.

GINN & CO. Boston.

Our Bodies and How We Live. An Elementary Text Book of Physiology and Hygiene for Use in Schools. By Albert F. Ives, M.D., author of *Child's Book of Health*. Revised Edition. 12mo. Illustrated. Mailing price, 75 cents.

ALFRED HOLNESS. London.

What Jesus Is Doing. Why Regeneration by the Holy Spirit Destroys the Appetite for Strong Drink. By J. F. Shorey, convert and helper of Moody and Sankey. Illustrated. Price, two shillings, post free.

THOMAS WHITTAKER. New York.

The Christ Within and Other Papers. By T. Rhonda Williams. Small Books on Great Subjects Series. XXIV. Price, 50 cents.

Gloria Patri. Our Talks about the Trinity and the New Trinitarianism. By James Morris Whitton, Ph.D. Price, \$1.00.

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PAMPHLETS.

Concerning Christ and His Church. By the Rev. Alexander C. Haverstick. New York: The Church Publishing Co. Price, 3 cents per copy; \$2.00 per hundred. Postage extra.

The Philanthropic Society's Farm School, Redhill, Surrey. Annual Report, 1904. Printed by Spottiswoode & Co., Ltd., 54 Gracechurch St., London.

AN ACCUSER SILENCED.

TWO FELLOW-TRAVELLERS were seated together in a railway carriage, engaged in earnest conversation. It was of a religious and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

In front of them sat a Christian who was nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied:

"Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to Him: and the more I looked at Him the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love Him when I found out that He had died for me? Ever since then I truly love Him, and all the evil which professed followers of His may do cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."—*Horatius Bonar*.

The Church at Work

ALASKA.

P. T. ROWE, D.D., Miss. Bp.
Improvement of the Bishop.

BISHOP ROWE is in Southern California. He has improved in health and is expecting within a short time to proceed to the southern coast of Alaska, having an appointment at Ketchikan on or about May 20th.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Archdeaconry at Richfield Springs—Anniversary at Schenectady.

THE SPRING meeting of the Archdeaconry of the Susquehanna was held in St. John's Church, Richfield Springs (the Rev. Scott M. Cook, rector), on Tuesday and Wednesday, the third and fourth of May. The attendance of the clergy was unusually small, owing to sickness, removals and vacancies, but the services were none the less interesting and helpful and the attendance of the laity was good. The vested choir was well represented, and the music was excellent and devoutly rendered. The first service was held on Tuesday evening, at which addresses were made on "The Office of the Home in the Christian Training of Children," and "The Office of the Sunday School as an Adjunct to the Home in such Training"; the first address being made by the Rev. E. B. Armstrong of Sharon Springs, and the second by the Rev. W. A. Masker, Jr., of Springfield Center. On Wednesday, at the second celebration, the sermon was preached by the Rev. T. G. McGonigle of Oneonta. At the afternoon meeting there was an essay from the Rev. John Anketell, M.A., of West Burlington, on "Hymnody." The Archdeaconry requested its publication in *The Diocese of Albany*. The closing service was held on Wednesday evening, at which an address was made by the Rev. Ralph Birdsall on "The Church's Care of Baptized Children." After a few parting words, spoken by the Ven. Archdeacon, the clergy separated to go to their several homes.

AT ST. GEORGE'S CHURCH, Schenectady (the Rev. Dr. Pendleton, rector), on May 9th, Mr. D. Cady Smith celebrated his 50th anniversary as clerk of the vestry of St. George's Church. The vestry presented him with a set of engrossed resolutions, embodying their congratulations upon the completion of such an extended and honorable term of service, and to make acknowledgment of their appreciation of the fidelity with which, through all these years, he had discharged the duties of his office. The Bishop of the Diocese sent him a letter of congratulation, making known to him the honor in which he holds him.

On Wednesday evening Robert H. Gardiner of Gardiner, Me., addressed a large gathering of the men's guild of St. George's Church, on "The Work of the Brotherhood, Especially among College Students." There was a large attendance of men.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Provisional Cross at Utica—Convocation at Bainbridge—Woman's Auxiliary.

THE PROVISIONAL CROSS presented to Grace Church, Utica, on Easter day, and dedicated by the Bishop Coadjutor, is the gift of Mrs. Charles H. Childs, in memory of her mother. The inscription is:

"To the Glory of God, and in Loving Memory of Harriet Huntley Butterfield, Easter, A. D. 1904." In this parish, the Employment Society has during the past winter given regular employment to 30 women.

THE CONVOCATION of the Third Missionary District held a regular meeting in St. Peter's, Bainbridge (Rev. W. E. Tanner, rector), May 3 and 4, the Rev. Geo. G. Perrine, Dean, presiding. The Dean reported that the work in the various missions was more than usually satisfactory. The Rev. David Curran was the Convocation preacher and his subject was "Sunday Observance." A meeting of the Woman's Auxiliary of the District was held Wednesday afternoon, addressed by Mrs. Knickerbocker, diocesan president. Dr. Duff also spoke on his work as missionary in Chenango county.

THE ANNUAL meetings of the Woman's Auxiliary and the Junior Auxiliary of the Diocese, on May 10 and 11 respectively, in Utica, were very satisfactory in interest, attendance, and the reports. Most helpful addresses were made by Bishop Olmsted, Rev. Dr. R. M. Duff, and the Rev. Logan H. Roots, missionary to China. They spoke to the largest body of delegates the Auxiliary has had at any annual meeting. Mrs. E. L. Knickerbocker presided and spoke hopefully of present conditions. A slight increase was made in the total sum agreed upon in pledges for the coming year. Mrs. F. H. Westcott made her report as superintendent of the Junior work, and most interesting addresses were made to the Juniors by Miss Georgia Starr and the Rev. Messrs. R. M. Church and L. H. Roots.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

La Grange—Woman's Auxiliary—Clerical Changes—The Deaneries—Notes.

THE AFTERNOON of Ascension day was signalized at Emmanuel Church, La Grange (Rev. Charles Scadding, rector), by a general service for children, at which offerings of flowers were made which, after being presented before the altar, were distributed by a committee of the Woman's Auxiliary among the hospitals and sick people of the city.

THE LAST noon-day meeting of the Chicago Branch W. A. for the Auxiliary year, held May 5th, was appropriately devoted to a consideration of the "United Offering of 1904." This great offering will be gathered in Trinity Church, Boston, next October, during the triennial. Chicago's department of this work is under the capable supervision of Miss Arnold, one of the vice-presidents, therefore no one is better prepared to deal with a subject of such magnitude than Miss Arnold. Her exhaustive paper not only described each division of Woman's work which is to be benefitted by the next United Offering, but, in imagination, carried her little audience into Alaskan hospital, Chinese mission, and African jungle, and set forth the brave struggle each missionary must make to meet the peculiar conditions of climate, race, and custom. Miss Arnold said that the letters from the women who were in these far-away places were almost invariably cheerful and showed the writers to be enthusiastic over their work and happy in the thought of uplifting humanity—whether it be found in North or South, China or the Philippines. Miss Larned of St. Paul's Church, Kenwood, who has been in Japan, told the wide sphere

of usefulness occupied by the woman missionary in the Mikado's realm. While a man cannot work among women, *she* can work among both women and men. Miss Larned also described the successful efforts of a Christianized Japanese in establishing a school and orphanage for feeble-minded children. The offering of the day was given to this orphanage. The president, Mrs. Hopkins, announced that for the first time in the history of the Chicago Branch, all the money for the assistant city missionary fund was in the treasurer's hands by May 1st, when his books closed. She also made the satisfactory announcement that the Miss Carter pledge of \$300 had reached the sum of \$307, largely through the successful management of the little book, *Emily Bronte*, which netted \$244.

SEVERAL changes in the clergy list have recently been made, including the appointment of the Rev. Walter T. Sumner to the charge of St. George's, Grand Crossing; the Rev. H. G. Moore to Christ Church, Winnetka, and the Rev. J. M. Johnson to St. Elizabeth's, Chicago Lawn.

THE SPRING meeting of the Northern and Northeastern Deaneries of the Diocese occurred in St. James' Church, Dundee, on Tuesday. At 11 o'clock the church was consecrated by Bishop Anderson, who also preached the sermon. This church, which has been built and consecrated within the last twelve months, is a beautiful example of a village church built in the perpendicular style with great square tower. A picture appeared in these columns a few weeks ago. The exterior and interior are both of Dundee white brick, trimmed with red pressed brick, the woodwork being of dark weathered oak, giving an effect of richness and beauty. The Brotherhood house, a guild hall erected a number of years ago in Carpentersville, just a mile north of Dundee, has been moved down to the church and will be used as a parish house in its new location on the church lot.

After the lunch, which was served in a vacant store on account of the guild hall not being ready to use, the Rev. P. C. Wolcott of Highland Park read a most interesting paper on Socialism, giving a history of the movement, with the causes leading up to it and the results that may be expected from it. On account of the lateness of the hour there was very little opportunity for debate. The regular meeting of the Southern Deanery was held at St. Paul's Church, Kankakee, on Tuesday and Wednesday of this week.

A SPECIAL service for the Actors' Church Alliance was held at Powers' Theatre on Ascension day, at 3 o'clock. The service was in charge of the Rev. W. C. De Witt, dean of the chaplains. The sermon was preached by the Rev. Dr. Stone, rector of St. James' Church.

THE Daughters of the King met in All Saints' Church on Thursday of this week.

IN THE BURNING of Werner's Storage Warehouse the other day, Bishop McLaren and Mr. W. C. Dayton, senior warden of the Church of the Ascension, met with severe losses in the entire destruction of their household furniture.

THE REV. Z. B. T. PHILLIPS, rector of Trinity Church, was taken suddenly ill with appendicitis last Monday morning. An operation was performed immediately, with favorable results, and at last accounts Mr. Phillips was improving satisfactorily.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Daughters of the King.

THE ANNUAL meeting of the Daughters of the King, the 12th Local Assembly of the Diocese, was held at the Church of the Good Shepherd, Hartford. The gathering was with the St. Agnes' Chapter of the parish. The Holy Communion was celebrated by the Bishop of the Diocese, assisted by the rector, the Rev. George T. Linsley, and the Rev. William Wilkinson, General Missionary of the Diocese of Minnesota. The sermon was preached by the Rev. Prof. Samuel R. Coladay, of the Berkeley Divinity School, from St. John xvi. 14. The business meeting was called to order, in the Colt Memorial parish house by the president, Mrs. Henry Macbeth of Hartford. After prayers by the rector, he extended a welcome to the assembly. Words of greeting were also given by the Bishop. The roll-call showed about 150 members in attendance. A summary of the reports of the several chapters was made by Miss Julia W. McLean of Portland, recording secretary. The reports showed a good condition generally among the chapters of the Diocese. An invitation was accepted, to meet in 1905, with the Tremaine chapter of St. John's, New Haven. The following officers were elected: President, Mrs. Henry Macbeth, Hartford; First Vice-President, Mrs. H. W. Winkley, Branford; Second Vice-President, Mrs. William A. Woodford, Seymour; Recording Secretary, Miss Julia N. McLean, Portland; Corresponding Secretary, Miss Ada E. Burt, Hartford; Treasurer, Miss Helen Beckwith, Meriden; Auditor, Miss Mary Alcott, New Haven.

A committee on revision of by-laws was appointed. Several five-minute papers were read. They were: "Junior Work," by Mrs. C. W. Patten of Meriden; "Observance of Self-Reliance Week," by Mrs. W. W. Rice of North Haven; "The Influence of a Daughter of the King in the Parish," by Mrs. O. W. Noble of Waterbury. A paper on "Spiritual Work," written by Miss Elizabeth L. Ryerson of New York, General Secretary of the National Council of the Daughters of the King, was read by Miss Ada E. Burt. An address was delivered by the Rev. Mr. Wilkinson, in regard to the missionary work in Minnesota. He gave personal reminiscences of Bishop Whipple and Dr. Breck, and was listened to with great interest.

At the afternoon session addresses were given by the Rev. S. W. Linsley of Winsted on "The Practical Workings of a Chapter"; by the Rev. James Goodwin of Christ Church on "The Advantages of a Quiet Day," and by the Rev. J. A. Biddle of New Haven, on "Fidelity to the Vows of the Order."

THE DIOCESAN Convention is to meet in St. Paul's Church, New Haven, Tuesday, June 14, at 9:30 A. M. The sermon will be preached by the Rev. Henry Ferguson, LL.D., Professor in Trinity College.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Memorial at Dublin—Return of the Bishop.

A MEMORIAL BELL to the late Rev. W. W. Patrick has been recently placed in the belfry of Trinity Church, Dublin. Mr. Patrick was for nearly a generation a faithful priest of this Diocese. The bell bears suitable inscription and represents the affectionate esteem in which he was held by many persons throughout the Diocese.

THE BISHOP returned from New York in time for the Council. He delivered this year at the General Theological Seminary, the Paddock course of lectures.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Improvements at Seaford—Gift to Dr. Jefferis.

ST. LUKE'S CHURCH, Seaford, has been much improved under the present rector, Rev. H. G. England, who has been in charge of the parish for eighteen months. The improvements have cost about \$4,500, most of which has been raised in the parish. The church has new rafters, slate roof, with new tower in front. Eight new memorial windows, very beautiful in design, have re-



ST. LUKE'S CHURCH, SEAFORD, DEL.

placed the old windows. The whole church has been re-plastered and painted. The pews have also been oiled and varnished, and the church is also lighted throughout with new electric lights; the pipe organ was thoroughly tuned by an expert from Philadelphia. Bishop Coleman had a service of benediction and re-dedication on May 5th at 7:30 P. M., assisted by the rector and the Rev. Dr. Spalding of Laurel and the Rev. A. E. Whatham of Georgetown. The Bishop's sermon was able and inspiring. The church was packed with people, and crowds could not get in. Of seven persons confirmed, three were from the Methodists; one being more than 70 years of age. One person was received from the Roman communion.

The land on which the old church was built was given by Dr. John Gibbons, and the church was built about 1838. A granddaughter, Mrs. Howard Josephs, is living in the parish. It was consecrated by Bishop Lee, on Sunday, May 28th, 1843.

BEFORE taking up his new work as Archdeacon of Little Rock, Ark., the Rev. Dr. Jefferis, who has just relinquished the rectorship of Calvary Church, Wilmington, was presented by his former parishioners with a handsome gold ring engraved with a cross and the inscription: "The Good Shepherd giveth His life for the sheep." Dr. Jefferis has been ill, suffering from a relapse of the grippe, and was unable to take up his new work as early as he had hoped.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Mission at Duluth.

THE VENERABLE ARCHDEACON WEBBER conducted a seven days' mission in St. Luke's Church, Duluth (Rev. Roderick J. Mooney, rector). At the opening service all the clergy of the city, including the Bishop, were in the chancel. The Sunday and evening services were attended by congregations which sometimes taxed the church to its uttermost. The mission has aroused many to activity who have been sleeping, and a great good has been accomplished.

IOWA.

T. N. MORRISON, D.D., Bishop.

Cornerstone at Charles City.

THE CORNER STONE of Grace Church, Charles City, was laid by the Bishop on Monday, May 9th.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Gifts to St. Mary's School—Diocesan Notes.

A VERY inspiring and memorable service was held the morning of the feast of the Ascension, when the new chapel and memorial appointments of St. Mary's School, the Cathedral Foundation, were blessed by the Bishop of the Diocese. The altar and sanctuary rail in memory of the late Bishop Littlejohn, and the window over the altar in memory of the late Mrs. A. T. Stewart, centered the theme of the service in the recollection of the work in which each had been interested. Addresses were delivered by the Bishop, the Very Rev. John R. Moses, Dean of the Cathedral, the Rev. Paul F. Swett, precentor of the Cathedral, while the Rev. Henry B. Bryan, almoner, and the Rev. Canon William C. Chase read portions of the service. The chapel was comfortably filled by the students of St. Mary's School, their friends, and the donors of the memorials. The young women of the school rendered the music.

ON THE Sunday of the Ascension, the vested choir of Grace Church, Jamaica (Rev. H. O. Ladd, rector), celebrated its tenth anniversary. A specially arranged programme of music, among the compositions being several composed by the organist and choir-master, Mr. Frank E. Hopkins, was rendered. The choir was assisted by members of the Cathedral choir.

PREVIOUS to adjournment for the summer season, the Long Island Branch of the Woman's Auxiliary elected its officers for the ensuing year: President, Mrs. Alexander Hutchins; First Vice-President, Mrs. George G. Hopkins; Second Vice-President, Miss Mary Benson; Recording Secretary, Mrs. J. Elliott Langstaff; Corresponding Secretary, Mrs. Robert S. Fanning; Treasurer, Miss Mary Hunter; Assistant Treasurer, Mrs. Charles Peterman. The Branch expect to present to the United Offering nearly \$2,000, of which \$1,023 is already subscribed.

THE ANNIVERSARY of the consecration of the Church of the Redeemer, Brooklyn (Rev. Thomas J. Lacey, Ph.D., rector), was commemorated on the eve of Ascension day, with a choir festival. The musical selections were from The Holy City, The Redemption, and The Messiah. The voices of the church were augmented by voices from the choirs of the Church of the Messiah and St. Paul's, Brooklyn.

THE REV. FATHER SILL, O.H.C., conducted services and conference on the Christian Life, at St. Jude's Church, Blythbourne (Rev. Clarence Dunham, rector), from May 4th to the 8th. The preacher, in his addresses, dwelt on the five steps of penitence and the Real Presence in the Sacrament. The conferences were well attended throughout and give promise of permanent results.

The vestry take title this week to the plot of ground recently purchased, at 41st Street and 12th Avenue.

"AN AID TO CHURCH UNITY" was the subject of the essayist, the Rev. J. M. Wright, curate at St. Michael's Church, Brooklyn, at the Junior Clericus, Monday, May 9th.

THE RUMORED litigation over the bequest of \$100 from Mrs. Samuel Fohler to the St. Luke's Chapter of the Daughters of the King, of St. Luke's Church, Sea Cliff (Rev. William Watson, rector), seems to be a newspaper bubble. The rumor arose over the preliminary examination previous to the probate of the will.

A VERY handsome sanctuary lamp was blessed by the Bishop at his visitation to St. Timothy's Church (Rev. W. T. Stecher, rector), on Ascension day. The lamp is of brass, and the work the Gorham Co., and is

A romanesque design, having a base fifteen inches in diameter, suspended by chains from a crown. The lamp was given in memory of Grace Sandford by her parents, Mr. and Mrs. E. Crawford Sandford.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Mission at Frostburg—A Deaconess—Burial of Rev. J. H. Converse—Sunday School Institute—Memorial at Grace Church.

A SUCCESSFUL mission was held in St. John's Church, Frostburg, by the Rev. Dr. F. E. J. Lloyd, from Monday, May 2nd, to Sunday, May 8th. At the daily Eucharist one-fifth of the communicants of the parish were always present, and on the last day over two-thirds were present and renewed their Baptismal vows. The congregations increased to the end, and on Sunday night the church was filled with extra seats. The afternoon instructions on the Creed were very helpful, as also were the addresses to women only on Friday morning and to children, Saturday afternoon. On Sunday afternoon Dr. Lloyd spoke to men only in the opera house, on "The Secret of Power." The Sunday night subject was "Popular Objections to the Episcopal Church," and it set many not of her communion to serious thinking.

MISS MARGARETTA SOPHIA RIDGELY, youngest daughter of the late Mr. and Mrs. Charles Ridgely of Hampton, Baltimore county, one of the oldest colonial estates in Maryland, has entered the Church Training and Deaconess' House, Philadelphia, in order to prepare herself for service as a missionary to Liberia, West Africa. Descended from two Governors of Maryland—Gov. Charles Ridgely and Gov. John Eager Howard—Miss Ridgely comes from a race of men and women who owned estates and slaves from their earliest settlement in Maryland, and the Ridgely family is one of the few families of Baltimore whose old retainers have remained in their service since their emancipation. Miss Ridgely's future work is to be among colored people at Cape Palmas, Liberia.

THE INTERMENT of the Rev. John Holmes Converse, who died on May 5th, at Gwynedd, Pa., took place on May 9th, at Loudon Park Cemetery, Baltimore. The pall-bearers were Gen. Stewart Brown, John P. Poe, William Graves, Bernard N. Baker, William S. G. Baker, and W. E. Wyatt.

The Rev. Mr. Converse was born in Frederick, Md., in 1837. He was graduated from Harvard University in 1857 and was a classmate of Secretary of the Navy Long. He studied law and was admitted to the bar in Baltimore. He afterwards studied theology at the Berkeley Divinity School, Middletown, Conn., where he was ordained. After several years' active work he became professor in Latin and Greek at Racine College, in Wisconsin. For the last eight years he had been rector of the Church of the Messiah, Gwynedd. The Rev. Mr. Converse was a nephew of the late Judge Miller, of the Maryland Court of Appeals.

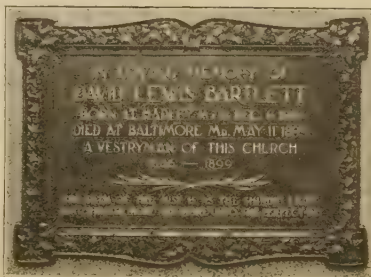
THE TRI-DIOCESAN Council of the Brotherhood of St. Andrew was to have been held at Annapolis, on May 21st and 22nd, but owing to the exceedingly large number of delegates who have signified their intention of attending, arrangements are being made to hold the Council in Baltimore.

THE FIRST annual meeting of the Sunday School Institute of the Diocese was held at Emmanuel Church, Baltimore, on Wednesday, May 11th. Several hundred Sunday School teachers were present and the meeting was helpful in many ways. After the Eucharist, the first paper was read by Mr. William Starr Myers of Christ Church Sunday School, Baltimore, on the subject, "Home

Interests in the Sunday School." He showed that while the home was not hostile to the Sunday School, yet the average parent is not interested, the average child does not like to go, and the average Sunday School is not always successful. Home life is the normal life of a child. The subject was discussed by the Rev. Peregrine Wroth and the Rev. J. G. Murray, D.D. The second paper was by Mr. W. F. Ackerman, superintendent of Prince of Peace Sunday School, Baltimore, on "Regular Attendance, How Promoted." He explained, by the aid of charts, the "Star System" as used in his school, and said that during the year in which it had been tried the average attendance had increased 26 per cent., while the roll increase had been only 5 per cent. Others discussed the subject, and the last paper was by Miss Edith Hart of St. Mark's Sunday School, Washington, D. C., on "The Sunday School Teacher as an Aid to the Clergy in Bringing Children to Confirmation."

At the evening session, Mr. Ewing L. Miller, assistant superintendent of Holy Apostles' Sunday School, Philadelphia, explained the admirable systematic and successful way in which that school was conducted. The Rev. L. N. Caley of Philadelphia spoke on the subject, "How to Promote the Reading and Use of the Holy Scriptures Both at Home and in the Sunday School." This can be done by leading people to believe that the Bible is the Word of God and by making it real and interesting.

THE UNVEILING of the memorial to the late David Lewis Bartlett took place on May 11th, at Grace Church, Baltimore (Rev. Arthur Chilton Powell, rector). This memorial consists of a bronze tablet mounted on a carefully selected slab of red Numidian marble. The ivy-leaf border which surrounds



MEMORIAL TABLET,
GRACE CHURCH, BALTIMORE.

the inscription is designed and modelled with a feeling that is rarely met with, and the general contour and its section has a charm and "chic" which is to be admired. The bronze, with its delicate verdantique finish, with the golden hues shining through at the high lights, and the deep, rich red of the marble afford a combination of colors that is very happy. This, together with the excellent workmanship and refinement shown in the designing of this memorial should reflect great credit on the Gorham Mfg. Co., the makers of the same. This design is protected by copyright, and cannot be duplicated under any conditions. This is a custom that makes a memorial of this kind so much more to be desired, as it is sacred, in its design, only to the one in whose memory it is erected, and makes this class of work very satisfactory.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Lawrence—Prison Work—C. T. S.—Diocesan Items.

THE NAME of St. Thomas' Church, Lawrence, has been changed to All Saints' Church by the action of the parish, afterward ratified by the recent diocesan Convention. The par-

ish has been enjoying marked progress under the leadership of its present rector, the Rev. Gilbert V. Russell, formerly assistant of Grace Church, Brooklyn Heights, New York. Increased enthusiasm and interest are manifest over the generous gift of valuable land for Church purposes by a wealthy resident of Methuen.

THE MASSACHUSETTS PRISON ASSOCIATION was addressed at their meeting in Trinity Chapel, May 10th, by the Rev. Robert Walker, rector of the Church of the Ascension, East Cambridge, and a probation officer of the Superior Court. He said in part:

"There are men in prison who ought to be incarcerated for the rest of their lives, because they make crime a business. They ought, at least, to be confined until they change their mind about the right way of living. There are other men in prison who ought never to have been sent there. They are persons of weak minds, weak wills, who have had no advantages in life; never had a home, never a friend. If every judge, from the Supreme Court to the Police Court, would come down off the bench, visit first the prisons, and then the environment in which the men grow up who are brought before him for sentence, would learn what their lives are like and why they do not do better, would only see what a chance given them to raise themselves to respectability would mean—we should not need half our prisons."

The Rev. F. W. Tomkins, D.D., of Philadelphia spoke of some relations of the Church to the criminal. He said the Church does not work in contradiction to law, but she goes beyond law and exercises mercy. The Church should do, or seek to have done by the State, three things. The prisoner should be made to use his time profitably in work and education; the work should be real, the education both intellectual and moral. The prisoner should never be allowed to lose his self-respect. There must never be failure to tell of sins forgiven and power for righteousness imparted.

Again the Church should be particularly active and wise in caring for the discharged prisoner at the moment when every man's hand is against him. We can take him somewhere, particularly if he has no family, where he can recover himself and learn the use of freedom. We should secure him work, or direct his future. After he is placed, near or far away, he should be followed up, not necessarily in person, though that is good; but by letters, by introduction to good men, to churches, to ministers. The Church can never afford to neglect this work.

THE CHURCH TEMPERANCE SOCIETY is carrying out its quiet and effective work in the city of Boston. In order to keep open a few coffee rooms during the summer months, as well as to provide for the expenses of the Tent work, the sum of \$1,125 is required. The Rev. S. H. Hilliard, 1 Joy Street, Boston, is Treasurer.

ST. STEPHEN'S CHURCH, Boston, is interested in instructing the large foreign-born population in the principles of honest city government, by arousing in them a civic pride through the study of our city's history. Classes have been formed with this intention, and are in charge of the Rev. T. R. Kimball, one of the curates in this mission.

THE Church Alliance for the Advancement of Labor has requested that all persons purchase their supplies before 10 o'clock on Saturdays so that stores may close at that hour. Dean Hodges of Cambridge and others are interested in this movement.

BISHOP LAWRENCE, while on the train to New York, was robbed on May 7th. The thief escaped by jumping from the train. The Bishop's loss was about \$20.00.

THE WORK among deaf mutes is in charge of the Rev. S. S. Searing, who has established a

home for the aged, infirm, and blind mutes, located at 273 Cambridge Street, Allston. Less than \$1,300 paid all the bills for last year, and \$600 will provide for the summer work of this excellent charity. The treasurer is Dr. Heber Bishop, 4 Liberty Square, Boston.

THE Episcopal City Mission will soon begin its summer work. The Workers' Rest at Revere Beach last year received 253 tired mothers and 400 little children. The mission takes care of 800 children in the play-rooms scattered all over the city of Boston, and provides outings for boys and girls. All this work involves an expenditure of \$5,000. All gifts of money and also of toys, dolls, books, and bathing suits will be gratefully received and acknowledged, if sent to Rev. Frederick B. Allen, Diocesan House, 1 Joy Street, Boston.

THE REV. W. B. STOSKOPF has become one of the assistants at the Church of the Advent, Boston. During July, the Rev. S. P. Delany will be in charge of the services, and during August the Rev. Wemyss Smith.

IN ST. STEPHEN'S CHURCH, Lynn, there was a memorial service of the late rector on Ascension day. The brass cross, which was purchased by the late Mr. Amory and his parishioners as a thank offering, was placed upon the altar and received as a memorial of him.

THE ANNUAL meeting of the Church Home for destitute and orphaned children in South Boston was held May 10th. Archdeacon Babcock presided. Addresses were made by the Rev. Messrs. E. N. Bullock, E. P. Travers, L. K. Storrs, and Edward Osborne. The children afterwards gave an entertainment, and exhibitions of their progress in industrial work were displayed in the school room.

THE GIRLS' FRIENDLY SOCIETIES in New Bedford held a union service in St. James' Church, May 8th. Archdeacon Babcock preached the sermon and was assisted in the service by the Rev. Messrs. W. B. Holcombe, Preston Barr, and C. W. Henry.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Woman's Auxiliary.

WORK among the Mountaineers of eastern Kentucky was described before the members of the Woman's Auxiliary, at their meeting on Tuesday of last week at St. James' Church, the speaker being the Rev. R. G. Noland. Mr. Noland had, while engaged in work in the Diocese of Lexington, come into touch with that interesting phase of our domestic work, both personally and officially, and his remarks were followed with the greatest interest.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Daughters of the King.

THE TWO DIOCESES of New Jersey and Newark were represented at the annual New Jersey meeting of the Daughters of the King held in Trinity Church, Paterson, on Thursday, May 5th. There was a celebration of the Holy Eucharist, with sermon by the Rev. John Sword of New York, and in the afternoon a Quiet Hour, conducted by the Rev. Charles Fiske of Somerville. At the business meeting, reports were received and the election of officers occurred. The visiting members of the Order were handsomely entertained by the ladies of Trinity Church, as were also the dozen or more clergy of different parishes who were present as their guests.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Progress.

AT THE RECENT visitation of the Bishop to Grace Church, Elizabeth (the Rev. H. H. Sleeper, Ph.D., rector), a remarkable Confirmation class was presented, the largest of the conventional year in any parish of the Diocese. There were 62 candidates, and the rector stated that their addition to the communicant list of the parish was a gain of more communicants than the entire number in the parish when he took charge, about fifteen years ago.

THE MEMBERS of the Plainfield Clericus had a delightful spring meeting on Tuesday, May 10th, at "Cherry Lawn," New Brunswick, the residence of the Rev. C. E. Phelps. A large conveyance carried the guests to Mr. Phelps' delightful country home, and there luncheon was served. The topic discussed was "The Proper Rendering of the Church Services and the Lessons."

TWO SUMMER CHURCHES, which suffered serious damage in the disastrous storms last fall, will be in good condition when the guests who make up the congregations in the vacation months arrive with the opening of the season. Holy Innocents, Beach Haven, which was carried from its foundations, has been entirely rebuilt, and that without expense to the Diocese; while St. Peter's-by-the-Sea, Cape May Point, will be moved back from the shore, a new site having been purchased, where the church will be safe from the frequent assaults of the ocean, whose waves during high storms have again and again swept its foundations. St. James', Atlantic City, which also suffered in the storm, has been put in thorough repair. An excellent work is now done throughout the year in this seaside parish.

AT ST. PAUL'S CHURCH, Westfield (the Rev. W. O. Jarvis, rector), a movement is on foot for the erection of a parish house in the rear of the present church building. An option has been secured on a large plot of ground back of the church, and \$500 has already been pledged toward the parish house. A committee of the vestry has now started to canvas the parish, and without doubt the improvement is an event of the near future. A large parcel of land near the church has recently been placed on the market and the town is growing rapidly in the section in which St. Paul's is located.

TRINITY CHURCH, Trenton (the Rev. J. R. Atkinson, rector), now has a fund of \$7,000 on hand for its parish house, so that with Grace Church in Plainfield, whose plans have already been noted in THE LIVING CHURCH, three parishes quite near each other are moving toward the same needed improvement.

EXTENSIVE WORK is also reported at Christ Church, New Brunswick (the Rev. E. B. Joyce, rector), where within a few weeks nearly \$4,000 has been pledged for a new organ, while at the same time a fund of \$500 is on hand for erecting a stone and iron fence, and the debt on the parish house has been reduced, during the year, by \$5,645.

ANOTHER parish which has been engaged in debt-raising is the Church of the Ascension, Gloucester City (the Rev. W. C. Emhardt, rector), where the mortgage on the church has been paid off. In this church nine memorial windows, illustrating events in the life of our Lord, have recently been placed.

IT IS ANNOUNCED that the cost of furnishing the guild room at Christ Church, Trenton (the Rev. E. J. Knight, rector), has been met by a communicant of the parish as an Eastertide thank-offering. The recent Easter offering at Christ Church, Riverton (the Rev. R. Bowden Shepherd, rector),

which reached nearly \$1,300, has been set aside as the beginning of a fund for the endowment of the parish.

IMPROVEMENTS have lately been made at St. John's Church, Avon-by-the-Sea, at a cost of \$650, and also to St. Augustine's, the colored mission of Trinity Church, Asbury Park, where the Rev. A. L. Longley has made additions to the mission chapel. The electric lights placed in St. Thomas' Church, Glassboro, are a memorial to the Rev. E. Gaines Nock, a former rector, and a memorial window has been placed "to the glory of God and in memory of Abigail W. Warwick." St. Thomas' also has a new organ, with water motor.

THE COST of the improvements at St. John's, Somerville (the Rev. Charles Fiske, rector), has now been paid, and the final work completed of changing the old church building into a parish hall.

AN OFFERING made lately at Christ Church, Bordentown (the Rev. S. H. Jobe, rector), is an illustration of what can be accomplished by faithful work under discouraging circumstances. This offering of \$300 came from the efforts of an invalid—a communicant of the parish who is housed, and yet by personal work was able to raise this sum for the church. Christ Church has recently been given a brass alms bason, in memory of Mrs. Sophie Thompson; and also, by the will of the late Wm. McKnight, has received \$1,000, the income of which is to be used for the care of the parish grave yard.

THE RECTOR of Haddonfield has started a mission at Haddon Heights, a mile and a half distant, and it now numbers thirty communicants. It is hoped in the near future to make it a regular mission station.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Work at Charlotte.

THE NEW RECTOR of St. Peter's Church, Charlotte, the Rev. Harris Mallinckrodt, assumed charge of the parish on the second Sunday in May, the Rev. E. L. Ogilby, who has been in charge during the vacation, relinquishing his work at that time. The parish is one that has been active in missionary and other work. Among its offshoots and dependents are the Thompson Orphanage and Training School; St. Peter's Hospital for whites; the Good Samaritan Hospital for colored people; St. Michael's Church and Training School for colored people; four missions at neighboring points; a church and school planted at Bristow but now independent of the parish; while a parishioner, Judge Bynum, also erected the beautiful Chapel of St. Mary the Virgin at the Thompson Orphanage, as a memorial to his wife and daughter. One of the missions, that of the Chapel of Hope, is in the cotton mill district, and is doing an excellent work among the mill operatives. There is a popular vesper service every Sunday night, with vested choir, altar boys, and office lights, and worship in the "beauty of holiness" has proved an attraction to draw the residents to the services.

OHIO.

WM. A. LEONARD, D.D., Bishop.

New Church for Fremont.

A MOVEMENT is under way to erect a new church edifice for St. Paul's Church, Fremont (Rev. Frank Roudenbush, rector). The present building is old and badly out of repair, and an examination recently made by experts is said to have resulted in the conclusion that it was impossible to repair it satisfactorily. The church was erected some fifty years ago.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

The Late F. R. Rowell—Centralia—New Church for Blaine—Church Consecrated at Olympia.

WITH THIS is shown an illustration of the late Fred Rice Rowell of Seattle, prominent in the Church, the community, and the Brotherhood of St. Andrew, whose death was noted last week.



FRED F. ROWELL.

At HIS RECENT visit to St. John's, Centralia (Rev. C. Gilbert Hannah), the Bishop confirmed a fine class of twelve. Until a year ago, when services were revived by the general missionary and a church built by him, the parish had been defunct for several years. Since the present rector took charge in December last, more than twenty baptisms are reported, and the results achieved within these few months testify to the unmistakable wisdom of reviving the work in this field.

In one of his sermons at Centralia, the Bishop illustrated the necessity of baptism, as the means of admission into the Church, in addition to belief, by referring to the practice of initiation in the various secret orders. On the occasion of his next visit a man prominent in the community came forward, and remarking that he had been initiated into a number of societies of human origin, said he would like to be initiated also into the Kingdom of God. He was baptized and confirmed.

GENERAL MISSIONARY GRIMES is at Blaine, superintending the building of a church. In connection with his work there, he is visiting a number of points throughout Whatcom County, the northernmost county of the state. At Sumas he found a number of Church people and organized a guild. It is hoped that regular services may soon be established at this place.

ST. JOHN'S CHURCH, Olympia (the Rev. Frederick K. Howard), was consecrated by Bishop Keator on the Second Sunday after Easter. The present church was built twelve years ago; the late rector, Rev. H. L. Badger, reduced the debt, as the result of his labors, to a sum that was easily cancelled by the offering on Easter. Besides the rector, the Rev. John B. Alexander, the British Vice-Consul of Tacoma, was present; the instruments of donation and consecration being read by the rector and the senior warden, Mr. M. Hoke.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

THE CHURCH OF THE ASCENSION (the Rev. G. Woolsey Hodge, rector), kept its Feast of

Dedication on Ascension day and during the octave. The music of the Mass was Eyre in E flat. At the solemn evensong the rector preached an anniversary sermon, reviewing the work of the parish. On the Sunday after the Ascension the sermon to the guilds of the parish was preached by the Rev. A. G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia. On Tuesday, May 17th, the annual parish tea was given and on Wednesday a supper was tendered the male choir of the church. This parish was admitted into union with the Diocese in 1837 and the church was moved to its present location at Broad and South Streets, some years ago. It is a free church, and is open daily from early morning until sunset for private prayer. On Sunday almost continuous services have been provided, but in the future the first evensong at four will be discontinued. There is an endowment fund of over \$10,000.

THE ALTAR GUILD of St. Mary's Church, Wayne, Pa. (the Rev. Charles M. Armstrong, rector), has a unique method by which the altar flowers are provided. A part of the rectory garden was planted with a fine collection of hardy plants for the use of the Altar Guild and the Flower Mission. This flower garden was begun in a small way a year and a half ago, and was enough of a success to encourage the guild to set out a wider range of plants, from which it is hoped to gather flowers earlier in the spring and later in the fall.

ST. CLEMENT'S CHURCH (the Rev. H. G. Moffett, rector), like quite a few other parishes, has the Solemn Celebration on Ascension day at 7 A. M., when there were many communions. Then there is a choir breakfast, and during the day the annual outing

of the choir is taken. It is the custom of this parish to observe the Rogation day as days of continuous intercession, on Monday for "The World"; on Tuesday for "The Church"; on Wednesday for "This Congregation." The priests, the acolytes, and the parishioners are assigned certain periods of time, and with the printed slip and the Book of Common Prayer, together with any other intercessions, the Rogation days are made specially helpful.

MR. AND MRS. GEORGE C. THOMAS arrived in Florence, Italy, on May 2nd, where their stay will be indefinite. The reports of Mr. Thomas' improvement continue to be satisfactory.

AT ST. JAMES' CHURCH (the Rev. W. C. Richardson, rector), on the Sunday after Easter, the rector made a brief address in reference to the life and character of the late Judge Michael Arnold and dedicated the beautiful litany desk given as a memorial of him by Mrs. Arnold. The desk is of Caen stone, mounted on invisible brass rollers.

IN ST. TIMOTHY'S CHURCH, Roxboro (the Rev. Robert E. Dennison, rector), has been placed a handsome window, portraying "Christ Healing a Cripple," in memory of Dr. Ross R. Bunting, for many years a vestryman and devout communicant. The curate of St. Timothy's, the Rev. David H. Clarkson, has accepted a call to the rectorship of St. Paul's Church, Greenwich, N. Y., where he spent some of the earlier years of his ministry. St. Veronica's Guild has given three chalices and patens to parishes in North Dakota, and vestments, besides supplying the needs of the sanctuary of St. Timothy's Church.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Diocesan Organizations—Pittsburgh Notes—St. Barnabas' Home—Death of Lieut. Gridley—Memorial of Bishop Spalding.

THE MAY MEETING of the Clerical Union was held on Monday, the 9th inst., at St. Peter's parish house. After luncheon a paper was read by Professor J. A. Brashear of the Western University of Pennsylvania, on "Astro-Physics," and many questions with regard to the subject were asked, and answered by the professor.

THE SPRING meeting of the Local Assembly of the Daughters of the King occurred on Tuesday, May 10th, at Calvary Church, Pittsburgh, beginning in the morning with a celebration of the Holy Communion and sermon by the Rev. Dr. McIlvaine, rector of the parish. There were representatives from most of the chapters in the city and suburbs, and the attendance was good. Papers were read by Miss Payne and Miss Taylor, members of the Order, and a general discussion was had concerning the Rule of Service, at which time the Rev. Messrs. Patton and Eames spoke. The discussion was a spirited one, and a resolution was passed directing that the delegates from Pittsburgh to the next annual Council bring the matter forward, and ask if there may not be some explanation or modification made concerning it. Mrs. W. W. McCandless of the Bellevue chapter, and also president of the assembly, was elected to represent the Pittsburgh Assembly in the Convention in the early autumn.

THE LAST of the missionary Morning Talks under the auspices of the Woman's Auxiliary, came on Wednesday, May 11th. The subject was "The Colored Work of the Church in the South." Papers were prepared by Mrs. C. A. Bragdon of Homestead, on "Present Conditions among the Colored People in the South," and by Mrs. D. G. Stewart of Calvary parish, Pittsburgh, on "What the Church is Doing for the Colored People in the South." The papers were followed by a general discussion.

ASCENSION DAY was pretty generally observed in all the city parishes with services and celebrations of the Holy Communion, but the greatest interest centered about the fifteenth annual festival service at the Church of the Ascension, Shadyside, at 11 o'clock. There was full choral service, with a sermon by the Very Rev. Charles D. Williams, D.D., of Cleveland, Ohio, on "The Sovereignty of Christ." There was a good attendance, and about twenty of the clergy of the city were present. At the close of the service a most excellent and tastefully served luncheon was given in the parish house, to the clergymen and their wives, and the members of the vestry and their wives.

At the Saint Mary Memorial there were two celebrations of the Holy Communion on Ascension day, by the vicar of the parish and the Bishop of the Diocese, whose chapel St. Mary's is. In the afternoon there was rather an innovation, in the form of a festival service for the children of the Sunday School. There was spirited singing of Ascension hymns by the children, who turned out well, a short address with questions by the vicar, and the presentation of plants provided by the Bishop to the children. In the evening the semi-annual festival of the parish, with the reading of reports of work for the preceding six months took place, followed by a parish social in the Sunday School rooms. Since Easter many improvements have been made in the chapel, among others the addition of a baptistery and a new system of electric lighting. New floors have been provided for rooms used for parish purposes, and the entire fabric has been put in first-class order. The Saint Mary

Memorial has now become a parish in union with the Convention, and will send its first delegates to that body on May 25th.

A MORE ELIGIBLE and suitable location has been found for the Saint Barnabas Home for Convalescents, near Carrick, one of the suburbs of the city. The house is not very large, but there is considerable ground about it, so that the garden will help to provide for the table of the Home. The house is under the immediate care of two laymen, and the Rev. C. A. Bragdon of Homestead is chaplain. The home was reopened on Wednesday, May 11th, by the chaplain, with a short service of benediction and a celebration of the Holy Communion. The Rev. L. F. Cole, Archdeacon of the Diocese, was also present. Luncheon was served under the trees in the orchard after the service. In the evening there was a service with sermon by the Rev. Dr. Bragdon. The home is now caring for two incurables, as well as providing for the temporary needs of some convalescents.

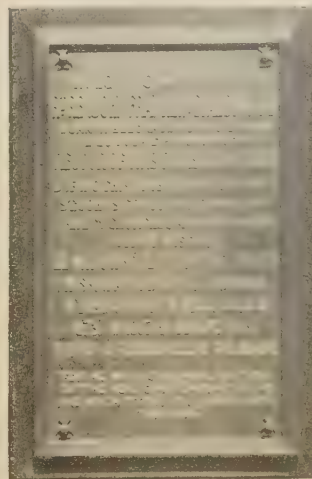
ONE OF THE OFFICERS lost by the explosion on board the U. S. battleship *Missouri* on April 13th, was Lieut. John P. V. Gridley,



LIEUT. JOHN P. V. GRIDLEY, AS LIEUTENANT U. S. N. AND AS CHORISTER AT ST. PAUL'S CHURCH, ERIE, PA.

of the marine corps. Lieut. Gridley was a son of Capt. Charles V. Gridley, who died soon after the battle of Manila, and who received from Admiral Dewey the now famous mandate, "You may fire when ready, Gridley." Lieut. Gridley, like his parents, and his grandparents, was a Churchman and a parishioner of St. Paul's Church, Erie, in which he was a chorister until he left his home to take his studies preliminary to entering the navy. Several branches of the family are still resident in Erie and connected with St. Paul's Church.

A BRONZE TABLET in memory of the late Bishop of Colorado, sometime rector of St. Paul's Church, Erie, and father of the pres-



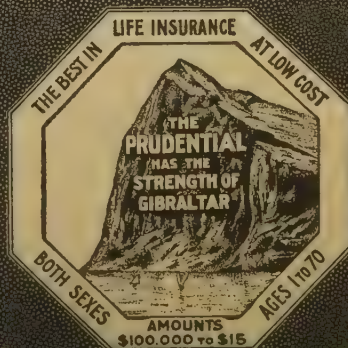
TABLET MEMORIAL OF BISHOP SPALDING, ST. PAUL'S CHURCH, ERIE, PA.

ent rector, the Rev. F. S. Spalding, was placed in the chancel of that church on Ascension day. The accompanying illustration shows its form.

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QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Work Revived at Bradford—Death of R. F. Newcomb—Moline.

THE BISHOP, accompanied by the Rev. Messrs. McLean and Gorter, visited Bradford recently in the hope of reviving the Church in that place, where it has long been dormant. Services were held both in the morning at a private house and in the evening at the Baptist church, and the prospects seemed sufficiently encouraging to lead the Bishop to make an attempt to revive the work, which was placed in charge of Mr. Gorter.

THE DEATH of Richard F. Newcomb, one of the most prominent Churchmen of the Cathedral congregation and of the Diocese, occurred at his home in Quincy last Sunday. Mr. Newcomb was a leading business man of the city, sometime president of the American Straw Board Co., and formerly vice-president of the United Boxboard Co. As a Churchman, he took a leading part in the Cathedral, and was a deputy to the diocesan Convention. He had been ill for some three months, and died at the age of 66 years, leaving a widow and family.

ON RETURNING from a brief vacation, the rector at Moline, the Rev. Dr. F. H. Burrell, and his wife, were greeted by the Woman's Guild of the parish, who presented a set of dishes as a token of appreciation of their work and interest.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Resignation of Mr. Stone—Bust of Bishop Clark—Choir Festival—Memorial Chancel for St. John's—New Font at St. Stephen's.

TRINITY CHURCH, Newport, has received the resignation of the Rev. Henry Morgan Stone, rector of the parish. Mr. Stone presented his resignation a year ago by reason of ill health, but instead of accepting it, the vestry voted him a year's leave of absence, in the hope that by the end of that time he might be sufficiently recovered to be able to continue his work. His year was spent largely in travel and in rest, but he is still unable to resume work and has again resigned. The vestry this month requested Mr. Stone to accept six months' further leave of absence.

THERE HAS BEEN on exhibition recently at the Tilden-Thurber galleries, Providence, a bust of the late Bishop Clark, which attracted much attention and comment, both for its artistic merit and for the story which is attached to it.

The bust was made over thirty years ago by C. H. Hemingway, a sculptor who resided in Providence for some years and who is still remembered by some of the older members of the art fraternity in that city.

It was at the request of a Masonic society that the sculptor undertook to execute this marble bust, and a subscription was to have been raised to purchase it. This, however, did not materialize, and the bust passed into other hands. It is a noble work of art.

THE 10TH ANNUAL choir festival of St. John's Church, Providence, was held on the evening of Ascension day, and was attended by a large congregation. The festival service was preceded by an organ recital, the player being Mr. Charles Heinroth, organist of the Church of the Ascension, New York. The regular order of service, which immediately followed, included the *Magnificat* and *Nunc Dimittis* in E flat, Alfred Stubbs Baker; anthem, "Lord, Thou Hast Searched Me," Arthur Whiting; anthem, "Doth Not Wisdom Cry," David Stanley Smith; Hymn 261, "Park Street"; offertory anthem, "Behold, Ye Despisers," Horatio W. Parker; *Te Deum Laudamus*, in A, Henry K. Hadley;

recessional, Hymn 284, J. S. B. Hodges; organ postlude, Guilmant.

ST. JOHN'S CHURCH, Providence (the Rev. Lester Bradner, Jr., Ph.D., rector), is to have a handsome new chancel, presented in memory of the late John Nicholas Brown and his brother, Harold Brown, both of whom manifested a constant interest in the welfare of the church, and were among its substantial benefactors. The offer to build this memorial to her two sons was recently made by Mrs. John Carter Brown, and the gift has been gratefully accepted by the vestry and corporation of the church. Plans for the structure have been presented and work will probably be begun during the coming summer.

The new memorial chancel will be more commodious than the present one, will be completely furnished by the donor, and will carry with it a design in woodwork that will extend across each transept of the church.

The design, drawn by Messrs. Cram, Goodhue & Ferguson of Boston, includes an open screen across the chancel, which will be continued across each transept to the height of about 15 feet.

The style of the design is of the classic type of English Church architecture known to architects as the Carolian, and exemplified by the work of Sir Christopher Wren. This has been chosen in preference to the Gothic, as it carries out the historical associations of the parish, which dates from the pre-Revolutionary period. Not only will the design of the woodwork, which is to be in dark oak, be most elaborate and beautiful, but the three windows to be placed in the new chancel and the two on either side in the east wall of the church will be filled with stained glass. Over one of the transept screens will be carved the arms of the Bishop

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of London, under whose jurisdiction the parish was while it was a missionary church in the Colonial period. Over the other transept will be carved either the arms of the Diocese or of the State of Rhode Island.

A new pulpit, in harmony with the general design, is to be provided, and among the minor excellencies of the plan is that it provides for a new and more commodious vestry room, between the chancel and the wall of the chapel, in addition to furnishing an ample passage way from the chapel into the church. The new chancel will extend some 15 feet back of the present structure, besides extending into the church over the larger part of the present platform, furnishing ample room for a choir of 24 adults. It has been suggested that this would be an appropriate time for the parish to express appreciation for the gift by raising a choir endowment fund, by which permanent provision should be made for furnishing sacred music of suitable character in the church.

This memorial gift will involve the most extensive changes in the church since the addition of the transepts under Rev. Dr. Duane, nearly 40 years ago. The fact that the work is to be carried out with every regard to the church's history and with great richness and artistic study, is something in which the members of the parish take great pride, and it is generally felt that the erection of the new chancel will form an epoch in the history of the parish.

At ST. STEPHEN'S CHURCH, Providence (the Rev. G. McClellan Fiske, D.D., rector), on the afternoon of Ascension day, just before the beginning of the Confirmation service, the new font, recently presented to the church, was blessed by the Bishop of the Diocese.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

The Clericus—Resignation of Dean Snedeker—Columbus.

THE MAY MEETING of the Cincinnati Clericus was held at the rectory in Glendale, where it was most hospitably entertained. The Rev. Dudley W. Rhodes, D.D., delivered a most instructive address on the subject, "Some Internal Troubles in the Roman Catholic Church."

THE CLOSING exercises of St. Paul's Cathedral Art Schools took place in the school rooms on May 7th. The work displayed in the different departments was most excellent, especially the work in ecclesiastical embroidery and wood carving. The pupils now in attendance number over 1,000.

THE REV CHAS. H. SNEDEKER, Dean of the Cathedral, has resigned and gone East. The resignation does not take effect until July 1st. The Rev. Joseph M. McGrath of the Diocese of Chicago, is in temporary charge.

BY THE WILL of the late Mrs. Jane Goff Shillito of Cincinnati, \$1,000 is left to the diocesan Children's Hospital.

DR. J. W. CRAWFORD, Consul-General to St. Petersburg, Russia, under President Harrison, delivered a most interesting and instructive address on the subject of "The War Between Russia and Japan," before the Church Club of Cincinnati, at the Grand Hotel, on the evening of May 9th. Excellent music was rendered by the choir of the Church of Our Saviour, under the direction of Prof. Sidney Durst.

SOMETHING of the nature of a financial revival has been experienced in the Church of the Good Shepherd, Columbus. Recently a city tax of over \$600 came to light and filled the hearts of the vestry with consternation. It was found also that by removals and deaths a serious deficit was im-

minent. In all some \$1,100 had to be raised. The situation was laid before the congregation, and an immediate response was made to the extent of \$700. There is no doubt that the balance will be raised shortly. In addition to this, there is an old debt of \$3,500 resting on the church property, the interest on the same being \$200 per year. This debt is now being distributed among the congregation as follows: 140 shares have been issued in the form of certificates or bonds, good for \$25 each, with interest at 6 per cent on the unpaid balance, annually on the 15th of January. These are rapidly being taken up by the members, some of whom prefer to pay the \$25 down, others the interest only, while the vestry will hereafter be relieved of paying \$200 as interest out of the current expense fund, every year, and in five years, or less, the entire debt will be wiped out.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Work Revived at Olney—Declination of Dr. Fiske.

ST. LUKE'S MISSION, Olney (Rev. C. H. W. Stocking, D.D., priest in charge), for many long years dormant, was revived by Dr. Stocking last October, at the urgent request of Bishop Seymour, and regular services have been held since that time, involving a round trip of 64 miles from the Doctor's parish at Vincennes. Dr. Stocking took his church choir to Olney last week and gave the citizens a fine concert in the opera house, netting a good sum for the benefit of the mission. It was the first time that Olney had the pleasure of seeing and hearing a vested choir, and the concert was highly appreciated and enjoyed by a large audience of the best people of the town.

GREATLY to the regret of the Diocese, the Rev. Dr. Fiske has declined his election as Bishop Coadjutor.

VERMONT.

A. C. A. HALL, D.D., Bishop.

The Clericus.

THE SIXTH semi-annual meeting of the "Clericus" will be held at Trinity Church, Poultney, Vt., on June 1st and 2nd.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Dedication of Font at the Cathedral.

ON THE AFTERNOON of Ascension day, which has come to be considered as "Cathedral day," there was another large gathering of Church people on the Cathedral grounds, beautiful in their fresh spring verdure. This was the first open air Evensong of the season, and in addition there were some special points of interest. The long procession of vested choristers and clergy, closed by the Bishops of Washington and Marquette, moved to the vicinity of the Peace Cross, while the people were seated or standing under the spreading trees. Evensong was conducted by the Rev. Drs. Harding, Williams, and Devries, the hymns being, as usual, led by vested musicians of the Marine band. The sermon was by the Rt. Rev. G. Mott Williams, Bishop of Marquette. After the offertory and concluding prayers the procession re-formed and marched to the Baptistry recently erected at the point where in the future an angle will be formed by the north wall of the nave and the north transept of the Cathedral. The clergy and as many persons as could be accommodated entered, and the Bishop, standing near the door, and distinctly heard on the outside, began the "Office for the Hallowing of the Font, Cathedral of Saint Peter and Saint Paul," with a brief exhortation, of which the opening words were: "Good people, we are gath-

ered together in the Name and presence of Almighty God, and to continue our new sowing for the Master and for man. We have come to hallow a font for the mystical washing away of sin." Then followed prayers for the acceptance and hallowing of the font, for the sanctification of all who shall be baptized therein, and for blessing on the founders and benefactors of the Cathedral, and speedy fulfillment of this great undertaking. Our Lord's last words before His ascension were then said, and after versicles and responses, the Bishop pronounced the font truly dedicated to God, and set apart for the Sacrament of Holy Baptism, and the service concluded with the prayers for those to be baptized, from the Prayer Book Office. Immediately afterward the font was used. The Bishop baptized an infant, and there was also an adult Baptism by immersion, the Rev. Thomas J. Packard of Rockville performing the service for a member of his parish. The font is fifteen feet in diameter, with steps upon the inside, which is lined with stones from the bed of the river Jordan. Water for a Baptism flows from a rock in the centre, upon which stands a figure of the risen Christ, holding a little child in one arm, and raising the other in benediction. Still another service followed the Baptism. The choirs and clergy proceeded to the Little Sanctuary, and there the Bishop confirmed some candidates presented by Chaplain Pierce, being children of officers at Fort Myer.

So the spiritual work of the Cathedral goes on, before its material walls have begun to rise.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Rochester Archdeaconry—G. F. S.

THE ANNUAL MEETING of the Archdeaconry of Rochester was held in Christ Church

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(Rev. A. J. Graham, rector), April 28 and 29. The business sessions were preceded by a service on Thursday evening when addresses were made by Bishop Walker and by the Rev. Messrs. J. M. Gilbert, W. L. Davis, and the missionary to the Deaf, Rev. C. O. Dantzer. The Advent offerings of the Sunday Schools of the Archdeaconry amounted to \$55,900. Reports were made by the various missionaries and by Archdeacon Washburn, who now closes his ninth year in the administration of the missionary interests of the Archdeaconry. An unanimous resolution was passed by the clerical and lay delegates in attendance, commending the energetic and faithful work of Dr. Washburn. The Missionary Board of last year was re-elected. The following were nominated to the Bishop, one of whom he is to appoint as Archdeacon for the next three years: The Rev. Louis C. Washburn, D.D., The Rev. W. L. Davis of Dundee, and the Rev. N. W. Stanton of Buffalo.

THE ANNUAL meeting of the diocesan branch of the Girls' Friendly Society was held in St. Mark's Church, Rochester (Rev. E. P. Hart, rector), May 3 and 4. The opening meeting was in St. Luke's parish house, Tuesday evening, when a very interesting "Members' Conference" was held. In the course of the discussion on "What the G. F. S. had done for its Members," one young woman, a member of St. Luke's branch, spoke enthusiastically of the many helps she had received since coming, a stranger, from England, her letter from the society in that country proving a passport to a welcome and a feeling of being made at home.

At the councils of associates, on Wednesday morning, the following officers were elected: Mrs. Shirley Brown of Hornellsville, President; Mrs. M. A. Crockett of St. Paul's branch, Buffalo, First Vice-President; Mrs. H. R. Hopkins of St. Paul's branch, Buffalo, Second Vice-President; Mrs. J. M. Harrison of St. Luke's branch, Rochester, Treasurer; Miss Harriet Bull of St. Andrew's branch, Buffalo, Secretary. Five members, who will form part of the Council for four years, were elected, as follows: Misses Florence Hart, Frances Ingalls, and Sarah E. Fisher of Rochester; Mrs. Clayton Bailey of Jamestown, and Mrs. S. E. Dammann of Corning. After luncheon, which was served by the ladies, Miss Mary Benson of Brooklyn, vice-president of the national organization, made the principal address at the afternoon session. It was voted to send the offerings of the day to the St. Louis Travellers' Aid Committee, the object of which is to protect girls who are being lured to the Exposition by misleading advertisements.

WEST VIRGINIA.

Geo. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAYATT, Bp. Coadj.

Death of Philip Brittingham.

THE RECTOR of St. Luke's Church, Wheeling, the Rev. Jacob Brittingham, is bereaved in the death by drowning of his son, Philip Brittingham, midshipman and member of the third class at the Naval Academy at Annapolis. With several other midshipmen, he was thrown into the water last Sunday while in a sailing launch near the academy dock, and though his companions were rescued, Mr. Brittingham was drowned. He was 19 years of age.

CANADA.

Nova Scotia Episcopate—Bishop Sweatman's Anniversary—News of the Dioceses.

Diocese of Nova Scotia.

NOTICE of a special session of the diocesan Synod has been issued by the Archdeacon of Nova Scotia, the Ven. J. A. Kaulbach, for the election of a Bishop, the see having

become vacant on St. Mark's day, April 25th, through the resignation of the Rt. Rev. Frederick Courtney, D.D. The Synod service will be held in St. Luke's Cathedral, Halifax, at 11 A. M., on June 24th. The sermon will be preached by the Rev. J. B. C. Murphy, chaplain to H. M. Forces.—BISHOP COURTNEY, in his address to the diocesan Synod, which met in Halifax, April 20th, spoke at length of the effect of his resignation upon the Diocese. He thought that it would be beneficial in many ways and that a younger man was needed, especially for part of the work which necessitated exposure in the winter at the fishing settlements. In the summer the men were away; the districts should be visited, therefore, and Confirmations held in the winter. The Bishop said he had confirmed during his episcopate, 18,209 persons and consecrated 81 churches. Referring to the apportionment plan adopted by the General Missionary Society, he mentioned that Nova Scotia raised more than \$1,000 over the sum for which it was assessed. The Twentieth Century Fund had also been a success. The formation of branches of the Woman's Auxil-

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ary had taken place of late in many parishes and had been sanctioned in all where the Church Women's Missionary Society was not already in existence. The matter of King's College, Windsor, was referred to as still being "a most interesting problem." The Collegiate School for Boys and the Church School for Girls are both in a prosperous condition.

Diocese of Montreal.

ARCHBISHOP BOND inducted the new rector of Trinity Church, Montreal, the Rev. J. M. Almond, on May 10th. The Rev. H. A. Brooke of St. James the Apostle, preached the induction sermon.

Diocese of Toronto.

THE CELEBRATION on May 1st, in St. Alban's Cathedral, Toronto, of the 25th anniversary of Bishop Sweatman's consecration, was very largely attended. The Bishop has confirmed 37,777 persons during his term of office. He has seen the number of clergy in his Diocese increase from 119 to 182, and the number of churches from 165 to 241. The Bishop preached at morning service and spoke of the Cathedral of St. Alban's, which has been fully organized and incorporated by Act of Parliament, as a substantial work accomplished. Canon McNab, preaching in the evening, spoke of the great possibilities for Church work which would be offered were the building only completed, and stated that if every communicant in the Diocese would give one dollar a year for three years, the existing debt of \$50,000 would be wiped out. The anniversary of the Bishop's consecration was marked also by the presentation of addresses and gifts from various bodies of Churchmen. On May 10th a handsome episcopal ring with an amethyst and bearing the Bishop's own arms and the arms of the Diocese, was presented by Archdeacon Bodely, and an illuminated address was read by Archdeacon Allen on behalf of the clergy.—There was a very large attendance at the celebration of Holy Communion in St. James' Cathedral, Toronto, with which the annual meeting of the diocesan W. A. opened, there being about 700 communicants. Bishop Sweatman was the celebrant, assisted by several of the city clergy and Bishop Thornloe of Algoma, the preacher. Mrs. Bompas, wife of the Bishop of Selkirk, gave a very interesting address at the special meeting, April 26th.

Diocese of Ontario.

THE Bay of Quinte Clerical Union met May 3d and 4th at Napanee. Among the papers read was one by Archdeacon Worrell on "The Blessed Dead"; by Very Rev. Dean Smith on "Saying and Singing of the Church's Services," and one on "The Mixed Chalice," by the Rev. J. W. Jones.

EDUCATIONAL.

DR. BORDEN P. BOWNE, Professor of Philosophy in the graduate department of Boston University, will deliver the baccalaureate sermon before the graduating class of Lasell Seminary for Young Women, Auburndale, Mass., on Sunday, June 5th.

The Magazines

THE ARTICLES in the *Quarterly Review* for April include (1) "The British Mercantile Marine," a historical discussion, showing that the British marine has advanced greatly under the conditions of free trade; (2) "The Art of the French Renaissance"; (3) "Gabriele D'Annunzio," and their appreciation of his writings and their translations; (4) "Recent Aesthetics," by Vernon Lee; (5) "Retaliation and Scientific Taxation," a searching

and adverse criticism of the policies of Chamberlain and Balfour. The Colonies will have none of it; (6) "Leslie Stephen and His Works," a discriminating appreciation; (7) "The Novels of Thomas Hardy." "Mr. Hardy's philosophic creed is that of a sentimental materialist; he is a mighty yet restless and woeful spirit, a prince of modern English literature by reason of his earlier works, but in certain of his later works a misdirected force"; (8) "The Peninsular War: Boylen and Corunna"; (9) "Marco Polo and His Followers in Central Asia," explaining the present situation with reference to Tibet; (10) "Russia and Japan," a notable and satisfactory historical explanation of the present war, which does full justice to Russia; (11) "Chinese Labor for South Africa," in favor of its importation; (12) "The Political Situation, severely adverse to "tariff reform."

THE *Seawane Review* for April opens with three interesting articles on fiction. Pierce Butler writes of "The Evolution of New Types in Fiction," treating of Legends of the Saints, and of national heroes, the mediæval *lai* and *fabliau*, short tales of the Decameron type, pastoral romances, Spanish rogue stories, and the modern novel. C. Alphonso Smith deals with "The Novel in America," discussing Irving, Cooper, Poe, Hawthorne, Bret Harte, and contemporary writers. Recent fiction is described as intensely local, simple, and democratic. The editor treats of "The British Novel in the Nineteenth Century" rather scrappily. He does justice to Scott. The other articles treat of "The South During the last Decade," "William Watson and His poetry," "Maurice Maeterlinck as a Dramatic Artist," "The Plays of Bernard Shaw," "German-American Poetry," and "The American Primacy." In the last mentioned, Mr. Chas. W. Turner seems to rejoice in the increasing prominence of this nation in world politics, while emphasizing our new responsibilities.

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"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster Coffee." Name given by Postum Co., Battle Creek, Mich.

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THE *Edinburgh Review* for April contains the following articles: (1) "Preferential Duties and Colonial Trade." The attempt to make the loyal sentiment of the Colonies "permanent by associating it with a propaganda to protect British industries is doomed to failure"; (2) "The Women of the Renaissance"; (3) "The Boer in War and Peace," in favor of giving administrative autonomy to the South African people, the Boers included; (4) "The Philosophy of Herbert Spencer." With allowance for defects, he "lifted science out of the narrow and depressing region of material utility, and placed it on the throne beside divine philosophy"; (5) "Mr. Morley's Life of Gladstone." Second Notice. Described as a fine portrait of one who "rendered the highest services to his country and whose noble character and great gifts his countrymen will always revere"; (6) "The Letters of Ernst Curtiss"; (7) "The Letters of Horace Walpole"; (8) "The Education Act in the Counties." "To boil down the Creeds of Roman Catholic, Jew, and Anglican, to the colorless residuum of religious teaching which would satisfy the Free Churchman, is grotesquely absurd"; (9) "Sir George Trevelyan on the American Revolution," an interesting review which does justice to American ideals and deduces the lesson *apropos* to Chamberlain's policy that the British Empire must be preserved through freedom; (10) "The Conflict in the Far East"; (11) "Ideals and Realities in Ireland"; (12) "Free Trade and the Position of Parties," deprecating the revival of the tariff controversy.

IT IS ANNOUNCED that each of the summer and autumn numbers of *The Century* will carry out a special plan. The June issue, for instance, will be a Western number, its long and full table of contents representing, by subject or by contributor, every trans-Alleghany State or Territory. It will be, in a certain sense, a Western exhibit for the St. Louis Fair. There will be eight articles of special significance to the West and of much general interest, including a word for forestry from ex-President Cleveland, four striking color pages, eleven stories beside further chapters of Jack London's "The Sea-Wolf," and various other features that promise much pleasure and profit. The July issue will be a special fiction number, but will have also a paper on "The New West Point," with impressive drawings from the architects' plans, and two or three articles touching interests in the Far East. André Castaigne's pictures of the world's fair, for which the studies were made on the grounds, are making and are promised for an early number.

PASS ON THE PRAISE.

"You're a great little wife, and I don't know what I would do without you." And as he spoke, he put his arms about her and kissed her, and she forgot all the care in that moment. And, forgetting all, she sang as she washed the dishes, and sang on as she made the beds, and the song was heard next door, and a woman there caught the refrain also, and two homes were happier because he had told her that sweet old story—the story of the love of a husband for a wife.

As she sang, the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man, hearing it, thought: "Here is a lad who loves his work—a lad happy and contented."

And because she sang her heart was mellowed, and as she swept about the back door the cold air kissed her on each cheek, and she thought of a poor old woman she knew, and a little basket went over to that home with a quarter for a crate or two of wood.

So, because he had kissed her and praised her, the song came, and the influence went on and out.

Pass on the praise.

A word and you make a rift in the cloud; a smile and you may create a new resolve; a grasp of the hand and you may repurchase a soul from hell.

Pass on the praise.

Does your clerk do well?

Pass on the praise.

Tell him that you are pleased, and if he is a good clerk, he will appreciate it more than a raise. A good clerk does not work for his salary alone.

Teacher, if the child is good, tell him about it; if he is better, tell him again. Thus, you see, good, better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call "mother!" Don't plead, "Hear me, mother! You were a kind mother, and smoothed away many a rugged path for me!"

Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embrace you now wish to give.

Why call so late? Pass on the praise to-day.—*Florida Capital.*

CHRIST IN YOU.

LANGUAGE begs itself in its efforts to express the nearness of the Lord to the trusting heart. He is spoken of as Saviour, Friend, Companion, Guide, Leader, Captain, Lover, and Husband. But none of these names, near and blessed as they are, can approach in sacred intimacy to St. Paul's great phrase when he speaks of "Christ in you, the hope of glory."

The human heart is so sinful and the will so unsteady and perverse that any name that represents the Master as outside the soul, cannot be as full of helpful comfort as a phrase that represents Him as absolutely in the heart. He is my Friend, but friends often part. He is my Companion, but I may lose Him. He is my Guide, but I may follow afar. He is my Leader, but my footsteps may falter. He is my Lover and Husband, but I may prove untrue. And so my heart craves that He shall be in me as my life is, and that I shall not need to call for Him or seek Him, because He is ever there.

And this craving of the heart has a corresponding spiritual reality. Christ is in the believer. The sinner the moment he believes dies, and Christ is born within, so that the apostle can say, "I live, yet not I: Christ liveth in me." So true is this that wherever I go, I take Christ with me, and, living or dying, He is in me. To lose His life and presence is impossible just so long as the heart will keep them.

How full of comfort is this fact. Its realization would revolutionize the lives of those "who profess and call themselves Christians." We have not to ascend to heaven to bring Him down. He is the life of our hearts and in the strength of His life we may rise to deeds of service and conquest just as surely and easily as we use the life resident in the body for the carrying out of the purposes of the mind.

Say it over, troubled heart—"Christ in me"—until the fact is realized so completely as to make the spiritual life what it is designed to be, the one powerful reality by which we live and move.—*Episcopal Recorder.*

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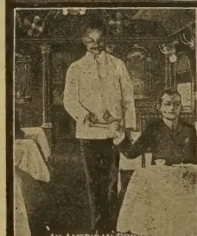
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